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canons should be adopted. The motion was not agreed to, as the majority of the Convocation wished for further consideration.

Adjourned till the Afternoon. —

The Rt. Revd Bishop Seabury, — The Revd. Messrs. Fogg, Tyler, J. Todd, joined the Convocation.

Met in the Church at 3. clock — And the Bishop took his seat as President, ex officio. — The Revd Mr. Ogilvie took his seat as a member of the Convocation —

The alterations in the Book of Common Prayer, made by the General Convention at Philadelphia, were read & considered. —

On motion, The question was put, in these words, "Whether "we confirm the doings of our Proctors in the General Convention at Philadelphia, on the 2d. day of Octob.r 1789."

Which passed in the affirmative by the votes of every member present, the Revd Mr. Sayre excepted: — Who then entered the following Protest against the aforesaid Vote & proceedings of the Convention. Which Protest is here recorded at his desire, by order of the Convocation viz. —

"In the Name of our Lord Jesus Christ, Amen.

"I James Sayre, a Minister, in Presbyter's Orders, of "the Church of England, of late having officiated as a Presbyter "of the Church of England in Connecticut, & having been a "member of a Convention of the Clergy of Connecticut, for the

A PAGE FROM THE "RECORDS"

Containing the Approval of the Union of the Church in America

Diocese of Connecticut

THE

Records of Convocation

A.D. 1790—A.D. 1848

EDITED AND ANNOTATED FOR

THE DIOCESAN COMMISSION ON ARCHIVES

BY

THE REVEREND JOSEPH HOOPER, M.A.

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PREFACE.

With the printing of these *"Records"* the documentary history of the Diocese is made more complete. Some acts of the earlier Conventions seem obscure until explained by the discussions and conclusions of the Bishop and clergy in Convocation.

While the *"Records"* have been recognized as of great historic value by all Connecticut Churchmen, and especially by those who have carefully studied "the spotless history," as Bishop Williams styled it, of this the mother diocese of the American Church, there has been but one previous proposal to publish them.

This was in 1851, when the lovable and erudite Rev. Dr. Alonzo B. Chapin, editor of *The Calendar,* contemplated issuing them with some historical notes after publishing extracts in the columns of *The Calendar;* and for this purpose had a copy made which apparently has disappeared.

The historian of the Church in Connecticut, the revered and learned Dr. Eben Edwards Beardsley, consulted them while preparing his "History" and incorporated some extracts into his text. He also used them freely in his "Life" of our first Bishop, Dr. Samuel Seabury.

At the annual meeting of the permanent Commission upon Parochial Archives held on April 10, 1899, it was resolved that the Convention "have the existing *Records* of the Convocations of the clergy carefully printed with notes for preservation."

No measures were then taken to bring the subject before the Convention.

The consideration of the *"Records"* was resumed at the annual meeting of the Commission on May 13, 1902. The former resolution was unanimously reaffirmed and a member of the Commission appointed to present it to the Convention.

At the Convention of the Diocese held in Trinity Church, Hartford, on June 10, 1902, the present publication was unanimously authorized.

The Commission subsequently appointed the Rev. Dr. Samuel Hart, Registrar of the Diocese, and the Rev. Joseph Hooper, a committee to superintend its annotation and publication.

The desire of the Committee to verify every detail of both the text and the notes has made an earlier publication impracticable.

The Committee has in all matters connected with the publication acted as a unit.

Dr. Hart kindly undertook the comparison of the transcript with the original and read the proof of the text also with the original. Mr. Hooper is responsible for the "Introduction," which is intended to give such information as is available concerning the "Voluntary Conventions" and earlier Convocations in Connecticut. He has also compiled such "Notes" as seemed necessary. He gratefully acknowledges his indebtedness to his colleague's profound knowledge of our history.

The *"Records"* are printed exactly as found in the original minute books with these exceptions: the years are inserted in bold-faced type and a few emendations necessary to complete the sense have been made. They are enclosed in square brackets.

J. H.

JUNE, 1904.

HISTORICAL INTRODUCTION.

It was the custom of the clergy of the Church of England in the Colony of Connecticut to meet from time to time in "voluntary convention."

At these meetings matters of common interest were discussed, and often protests were made and measures taken to maintain the rights of oppressed Churchmen in some of the towns.

Although a yearly gathering of the clergy in each colony or province, or if there were very few in any colony the clergy of two or more colonies, was favored by the venerable Propagation Society, the Conventions were held at irregular intervals until the middle of the eighteenth century. Each meeting in New England generally, and in Connecticut especially, had the warrant of some special need of their various cures or the presence of some danger or menace to the Church of which they were ministers.

The same irregularity is noticed in the Conventions in the other North American colonies and provinces until after 1750. At that time the agitation for an American Episcopate became more active, and appeals and plans for its successful accomplishment were frequently sent to the venerable Society, "his Grace of Canterbury" or "my Lord of London."

An organized opposition to this design, and the union against it of all those dissenting from the Church of England, caused the clergy of the more northern colonies to meet more frequently until the Revolution.

We know certainly from letters of missionaries, notices in the newspapers, and the formal documents sent "home" to the venerable Society or the Bishop of London, that seventeen Conventions were held in Connecticut from 1739 to 1776.

Probably there were other meetings more purely social in their character of which no record was made.

The first recorded Convention is that held at "Fairfield in New England" on March 20, 1739. It was attended by seven clergymen, the six then laboring in Connecticut and the Rector of Christ Church, Rye, New York, who ministered to the Connecti-

cut Churchmen on the border of New York at Horse Neck (now Greenwich), and Stamford.[1] From the "representation" sent to the venerable Society the meeting was occasioned by the aggressions of the "Standing Order" upon Churchmen. Taxes for the support of the ministry were levied in every town. These taxes were to be the provision for the salary of the ministers of the "Standing Order," that is, those who subscribed and conformed to the Saybrook Platform of 1708. All "sober dissenters," including Churchmen, who were certified to belong to other religious bodies could have their ministerial taxes paid to their respective pastors. In practice very few towns were willing to divert any portion of their tax from the local pastor without a formal suit and mandamus. The particular case of aggression in 1739 was that of the Churchmen in Horse Neck and Stamford, where the collectors refused to pay their proportion of the tax to Mr. Wetmore. This treatment of a just claim demanded redress.

The Convention also mentioned the indignity offered to the Rev. Mr. Arnold of West Haven and his servants, who were forcibly ejected by a mob of about one hundred and fifty people from the "Gregson Glebe" in New Haven, of which he was taking possession by ploughing.

This plot had been deeded to the Rev. Jonathan Arnold by Mr. William Gregson of London in trust for the Church of England in New Haven. The actual title was obscure and disputed.[2]

[1] The Rev. Samuel Johnson, of Stratford;
John Beach, of Newtown;
Samuel Seabury, of New London;
Jonathan Arnold, of West Haven;
Ebenezer Punderson, of North Groton;
Henry Caner, of Fairfield;
James Wetmore, of Rye, New York.

[2] The "Representation" is on pp. 166–169 of Documentary History of the Protestant Episcopal Church in the United States of America. I. Connecticut. Francis L. Hawks, D.D., LL.D., William Stevens Perry, A.M., Editors. Vol. I. New York, James Pott, 1863. Usually quoted as "*Connecticut Church Documents.*" For the "Gregson Glebe," see pp. 114, 115, 168, 170, 171, 224, 227 of *The History of the Episcopal Church in Connecticut, from the Settlement of the Colony to the death of Bishop Seabury.* By E. E. Beardsley, D.D. Vol. I. Third edition. New York, Hurd and Houghton, 1874. Also pp. 19, 20, 22, *The Beginning of the Episcopal Church in New Haven.* By Edwin Harwood, D.D. 1894.

The second Convention was held at New London on May 4, 1740. It was attended by representatives of the clergy throughout New England. An extract from its proceedings relating to the establishment of a parish at "Hopkinston," probably the town in Massachusetts, is the only item concerning its deliberations available.[1] At Hopkinston, Mass., the Rev. Commissary Price of King's Chapel, Boston, afterward built and endowed with a glebe a commodious church.[2]

On August 24, 1742, the clergy of Connecticut met at Fairfield. Their special object was to ask the Bishop of London to appoint a Commissary for Connecticut. The Rector of Stratford, the Rev. Samuel Johnson, was nominated to Dr. Edmund Gibson, their diocesan, as the most suitable person. The chief reason for such an appointment was: "our distances from the Commissary at Boston is such as makes it impracticable for us to attend upon the yearly Convention, and, consequently to receive the benefits of that appointment."[3]

The research of Mr. George E. Hoadley has enriched the archives of the Diocese with these particulars of several Conventions from the files of *The Connecticut Courant.* As the files are not complete it is probable that other sessions were mentioned in the *Courant.*

[Courant, Monday, June 10, 1765.]

HEBRON, June 6th, 1765.

Yesterday being the Wednesday after Trinity Sunday, there was in this town a convention of the Clergy of the Church of England, belonging to Conn. The Rev. Mr. Leaming of Norwalk preached an ingenious and pathetic Sermon on 1st Cor. IV 1 to great satisfaction. The Rev. Mr. Hubbard of Guilford read prayers with much approbation. The Convention for the year 1766 is appointed to be held at New Milford, when the Rev'd Mr. Mansfield of Derby is nominated to preach.

[1] p. 170, *Connecticut Church Documents*, I.

[2] p. 73, *Annals of the American Pulpit*, V. Wm. B. Sprague, D.D. New York, Robert Carter and Brother, 1861.

[3] pp. 181, 182, *Connecticut Church Documents*, I. pp. 135, 136, Dr. Beardsley's "History," I.

[Courant, June 2, 1766.]

WALLINGFORD, May 29, 1766.

Yesterday in this town was a meeting of the Clergy of Conn. when a very rational sermon was preached by the Rev. Mr. Mansfield of Darby. Prayers were read by the Rev. Mr. Leaming of Norwalk.

[Courant, June 29, 1767.]

TURKEY HILLS IN SIMSBURY, June 18, 1767.

Yesterday was held in this place the annual Convention of the Church Clergy in Connecticut, before whom a sermon was preached by the Rev'd Mr. Newton of Ripton in Stratford. Prayers were read by the Rev'd Mr. Jarvis of Middletown.

[Courant, June 5, 1769.]

On Wednesday the 24th last, was a full convention of the Church Clergy at New Milford, at which two sermons were preached by the Rev. Mess. Scovil and Kneeland respectively.

[Courant, Tuesday, May 28, 1771.]

On Wednesday last there was a Convention of the Church Clergy of this Colony at Norwich. The Service of the Church was read by Mr. Bostwick of Great Barrington, and a Sermon preached by Mr. Andrews of Wallingford.

[Courant, Tuesday, June 30, 1772.]

Wednesday of last week was the annual Convention of the Church of England Clergy, when more than twenty Gentlemen of that Character met at Fairfield, to whom a Sermon was preached by the Rev. Mr. Viets of Simsbury.

An interesting Convention was held on July 23, 1776, at the house of the Rev. Bela Hubbard in New Haven. The Church of England clergy in the colony were firm loyalists with scarcely an exception. When arms were taken up against the King their consciences would not allow them at the bidding of the patriots to omit the prayers for the King and Royal Family in public worship. Threats and imprisonment did not frighten them or cause them to decline "mutilating" the Prayer Book. They could not break their oath of allegiance taken at their solemn

ordination, they were reluctant to close their churches provided they could keep them open with comparative safety to themselves and their parishioners. After much deliberation they devised a form of service which dispensed with the use of the Book of Common Prayer, and which the Convention authorized for use. "It was voted, that the following mode of public worship should be carried out in their respective churches. 1st singing. 2dly a chapter out of the Old Testament. 3rdly Psalms of the Day out of the Old Testament. 4thly some commentary. 5thly a Psalm. 6thly a Sermon. And lastly, Part of the 6th Chap'r of St Math'w, ending with the Lord's Prayer, all kneeling. The Blessing."[1] It was not practicable in every place to maintain the accustomed services. Mr. Hubbard at New Haven, Mr. Jarvis at Middletown, Mr. Tyler at Norwich, John Beach at Newtown and Redding Ridge, Richard Mansfield at Derby and Gideon Bostwick in his extensive mission at Great Barrington and the surrounding country in Massachusetts, New York and Vermont, appear to be those who were able without serious disturbance to go about their clerical work and keep open their churches during the Revolution.

In the closing days of the war, the clergy that remained in Connecticut gathered at Middletown and were welcomed by the hospitable rector, the Rev. Abraham Jarvis. In old Christ Church, near the present South Green, they met in Convention on May 29, 1782. Our only knowledge of this session is from the manuscript of the sermon preached before it by the Rev. Gideon Bostwick of Great Barrington, Mass.[2]

As even then it was known that the United States would be acknowledged as an independent power by Great Britain, it is possible that these stanch adherents of the Episcopal form of Church government discussed at this session the measures necessary to introduce into the independent State of Connecticut "a pure, valid and free Episcopacy." While contemporary docu-

[1] Ms. from the Rev. Dr. Slafter, Registrar of the Diocese of Massachusetts, extracted from the papers of the Rev. Wm. Clarke, Rector of St. Paul's Church, Dedham, Mass. ; in the Archives of the Diocese of Connecticut.

[2] This is in possession of the writer. It is in a volume of manuscript sermons collected by the Rev. Dr. Daniel Burhans. The text is: "Take heed unto thy self and thy doctrine. Continue in them, for in doing this thou shalt both save thy self and them that hear thee." 1 S. Timothy, iv, 16.

ments concerning the preliminaries to the momentous Convention held at the Glebe House in Woodbury on the feast of the Annunciation, 1783, are very few, it is certain that the plan of completing the organization of the Church by the election and consecration of a Bishop was known and discussed by the clergy and leading laymen long before ten out of the fourteen clergymen then connected with Connecticut journeyed over the bad roads of springtime to that town among the Litchfield hills where the courtly John Rutgers Marshall was rector, and there made choice of our first Bishop.

The letters of the Rev. Daniel Fogg of Pomfret, written in the summer of 1783 to his friend, the Rev. Samuel Parker of Trinity Church, Boston, and the official documents prepared by the ready pen of the Rev. Abraham Jarvis, the Secretary of the Convention, are all that give us any information in writing of the proceedings. Tradition is also quite silent and we know the Convention at Woodbury only by its important consequences.[1]

When Dr. Seabury soon after his arrival in England applied to the Archbishop of Canterbury and the Archbishop of York for consecration he was met by three objections: that they had no right to send a Bishop into Connecticut without the consent of the State; that the Bishop would not be received in Connecticut; that no provision had been made for the support of a Bishop. The Bishop-elect communicated these objections to the Clergy of Connecticut in a letter dated August 10, 1783, and more fully to the Rev. Mr. Leaming on September 3, 1783.

Acting upon his suggestion, the clergy were summoned to meet at Wallingford to consider the best method of meeting these objections. The date of the Convention is given by Dr. Beardsley as January 13, 1784. The Rev. Mr. Leaming, the

[1] The best accounts of the Woodbury Convention will be found in these authorities: *The Seabury Centenary*, 1883–1885. Edited by the Rev. Samuel Hart. New York, James Pott & Co., 1885. pp. 3–10, The Service at Woodbury, March 27, 1883. pp. 11–29, Men for the Times. Bp. Williams' Convention Sermon, June 12, 1883. *The Election of Bishop Seabury.* A sermon by the Rev. Samuel Hart, preached in Christ Church, Hartford, April 1, 1883. *The Election in order to Consecration of the first Bishop of Connecticut.* A Discourse delivered in the Church of the Annunciation, New York City, Annunciation Day, 1883, by the Rev. Prof. Wm. Jones Seabury, D.D. See also *Note*, p. 26, *Bishop Seabury and Connecticut Churchmanship.* Dr. Hart's Convention sermon, June 9, 1896.

Rev. Mr. Hubbard and the Rev. Mr. Jarvis were chosen a committee "to collect the opinions of the leading members of the Assembly concerning an application by the clergy of the Episcopal Church in Connecticut for the legal protection of a Bishop for said Church when they shall be able to procure one agreeable to the Common rights of Christians, as those rights are now claimed and understood by all denominations of Christians in the State." The result of their inquiry was transmitted to Dr. Seabury in a letter from Middletown, dated February 5, 1784.[1]

At length the good deed of the Catholic remainder of the Church in Scotland was known in this country and gratefully acknowledged by all true Churchmen.

Bishop Seabury was as anxious to meet the clergy as they were to greet their Bishop.

On June 29, 1785, two days after Bishop Seabury's arrival at New London, which was to be his future home, he wrote to the Rev. Mr. Jarvis of Middletown, concerning "the time and place of the clergy's meeting." It was finally arranged to be in Middletown early in August.

In that pleasant city, in the quaint building known as Christ Church, the clergy met in Convention on Tuesday, August 2, 1785, under the presidency of Dr. Leaming with the Rev. Mr. Jarvis as Secretary. Eleven were in attendance. The Convention also welcomed the Rev. Benjamin Moore of Trinity Church, New York City, who came to salute his old friend the Bishop of Connecticut, and to note the manner in which the Bishop and clergy dealt with the problem of changes in the Prayer Book to conform to American independence. He had no representative character since many in New York and to "the southward" thought with Dr. Samuel Provoost, Rector of Trinity Church, New York City, that Dr. Seabury's consecration was illegal and schismatical.

The Rev. Samuel Parker, Rector of Trinity Church, Boston, came at the request of his brethren of the clergy to convey to the

[1] Dr. Beardsley's "*Life of Bishop Seabury*" gives Dr. Seabury's letters and an account of the Convention. He does not mention any authority for the transactions of the Convention; see pp. 108, 109, 110, 112. An undated draught of the reply of the Committee will be found on pp. 158–160 of *The Churchman's Magazine*, volume III, No. 4, April, 1806.

Bishop the respectful congratulations of the clergy of Massachusetts and Rhode Island, and to observe carefully the proceedings for the use of his brethren when a Convention should be summoned to meet in Boston.

On the following day the Bishop was formally received, greeted and accepted as their Bishop, by the clergy; and the first four deacons of the American Church were ordained. On Thursday, the first Episcopal charge was delivered.[1]

At the conclusion of the ordination service "the Bishop dissolved the Convention and directed the clergy to meet him at five o'clock in Convocation."[2]

This is the first time the term is applied to a meeting of the clergy in Connecticut. The learned Dr. Jarvis, a son of the second Bishop, says: "What had before been only a voluntary Convention was now resolved into a Convocation; a term which implies being *convoked* by Episcopal authority."[3]

In England the term is used to indicate "an assembly of the spirituality of the realm of England which is summoned by the Metropolitan Archbishop of Canterbury and of York respectively within their ecclesiastical provinces, pursuant to a royal writ, whenever the Parliament of the realm is summoned, and which is also continued or discharged as the case may be whenever the Parliament is prorogued or dissolved."[4]

[1] See *The Address of the Episcopal Clergy of Connecticut to the Right Reverend Bishop Seabury*, with the Bishop's Answer and a Sermon before the Convention at Middletown, August 3, 1785, by the Rev. Jeremiah Leaming, A.M., Rector of Christ's Church, Stratford. Also, Bishop Seabury's first Charge to the Clergy of his Diocese, delivered at Middletown, August 4, 1785. New Haven, printed by Thomas and Samuel Green. Also, *Seabury Centenary*, pp. 113–142, Services at Middletown, Connecticut, August 3, 1885.

[2] pp. 213, 214, *Life and Correspondence of the Right Reverend Samuel Seabury, D.D.*, by E. E. Beardsley, D.D. Boston, Houghton, Mifflin & Co., 1881. This sentence is quoted from a "Life of Bishop Jarvis," in *The Evergreen* III, pp. 98 et seq., written by his son the Rev. Samuel Farmar Jarvis, D.D., and evidently from the minutes of the Convention. These minutes seem to have entirely disappeared.

[3] p. 24, *A Voice from Connecticut;* occasioned by the late Pastoral Letter of the Bishop of North Carolina to the Clergy and Laity of his Diocese. By the Rev. Samuel Farmar Jarvis, D.D., LL.D., with the approbation of the Bishop of Connecticut. Hartford, A. C. Goodman & Co., MDCCCXLIX.

[4] p. 325, The Encyclopædia Britannica, vol. VI, ninth edition, 1878. From the article on "Convocation," by Sir Travers Twiss, Q.C.

It is divided into two Houses. In the Upper House the Bishops of the province sit under the presidency of the Archbishop. In the Lower House the Deans of the Cathedrals, proctors for the Cathedral chapters and proctors for the Clergy sit under the presidency of a prolocutor chosen from among the clergy and approved by the Archbishop.

Anciently Convocation had in all spiritual matters the same power as the Parliament in civil matters. In 1717 its legislative and consultative functions were suppressed and it met only *pro forma* until 1853, when its consultative function was resumed, and in 1861 its deliberative function was again exercised and has continued to be since.

The exact powers that Bishop Seabury intended the Convocation of Connecticut to exercise must be ascertained from the scanty material available concerning the early meetings and its course when most active from 1790 to 1820.

From a survey of its work we can formulate this definition of the term as applied to the assembly of the clergy of Connecticut: The Convocation is the body of the clergy of a Diocese called together by its Bishop to consult upon the spiritual interests of the Diocese, to determine and act upon all matters concerning the welfare and edification of the Diocese, and to advise the Bishop in regard to such cases of discipline as he may see fit to lay before it. After the organization of the Convention of clergy and lay delegates in 1792, the Convocation ceased to consider and act upon affairs concerning the temporal interests of the Diocese, while it still occasionally, if requested, advised upon them.

When the Convocation of Connecticut held its primary session on Wednesday, August 3, 1785, it gave honorary seats, as the Convention had done, to Mr. Moore and Mr. Parker. With the Bishop in the chair, it applied itself to the consideration of the changes necessary in the English Prayer Book.

Whether any formal scheme of alterations was presented by any member is not known. The subject had been widely discussed; much had been said about the grand opportunity to make a new Book free from superstition, free from ambiguity, and attractive to those who were beginning to be doubtful of our Blessed Lord's divinity. Neither the clergy nor the laity of

Connecticut sympathized with such views. They knew the Prayer Book and its teaching and were unwilling to do more than revise the State Prayers, strike out all allusions to the King and Royal Family, and possibly substitute modern for some archaic expressions.

On Thursday, August 4th, a service was held at eleven o'clock. The Rev. Mr. Parker read prayers and the Rev. Mr. Moore preached a sermon. After this the Bishop delivered his primary charge to the clergy.

The Convocation resumed its session and continued its deliberations until Friday, when it adjourned to meet at New Haven in September, "after appointing Mr. Bowden, Mr. Parker and Mr. Jarvis as a committee to consider of, and make with the Bishop, some alterations in the Liturgy needful for the present use of the Church."

The committee continued to sit for two days in Middletown to perfect the changes then deemed most important.

They were announced to the Diocese by the Bishop in a pastoral letter dated New London, August 12, 1785, in which he enjoined the clergy "to make the following alterations in the Liturgy and offices of our Church." He comprised them under eight heads. All the changes were in connection with the State prayers and mention of the King, Royal Family and British government.[1]

The other alterations proposed at Middletown and approved by the committee it was thought best to leave for consideration at New Haven.

In the meantime Mr. Parker had returned home and at the Convention held in Boston on September 7 and 8, which was attended by clergymen and lay deputies from Massachusetts, New Hampshire and Rhode Island, made his report of the proceedings at Middletown and laid before the Convention the alterations which the committee had adopted. From the minutes of this Convention we learn that in addition to the State prayers it was proposed to abolish the services for November 5, January 30, May 29, and October 25; a phrase in the Te Deum

[1] A copy of the original broadside is in the Archives of the Diocese. It is printed on pp. 29, 30, *Bishop Seabury's Communion Office. Reprinted in facsimile, with an Historical Sketch and Notes*, by the Rev. Samuel Hart, M.A. New York, T. Whittaker, 1883.

was to be altered; the words "He descended into Hell" to be omitted in the Apostles' Creed; the Creed of St. Athanasius to be omitted; the use of the Nicene Creed left optional; the minor Litany to be disused; the Lord's Prayer at the commencement of the Communion Office to be omitted, there were also several slight alterations proposed in other portions of that office.

In the rubrics in the office for Infant Baptism a change was proposed by which parents were to be admitted as sponsors for their children, the sign of the Cross might be omitted, and several changes were suggested in phraseology; the Committal in the Burial of the Dead was to be modified; the office for the Churching of Women, with the exception of the Introduction and Collect, to be disused; the Absolution in the office of the Visitation of the Sick expunged.

The changes suggested in the Marriage Service were in the Address, the troth pledge, and the ceremony of the ring.

The use of the Collect for the Day more than once in the Morning Service was to be left to the discretion of the minister.[1]

The proper place for the reading of the "Ante-Communion," whether "in the reading desk or in the altar," was also to be discretionary with the minister.

Slight as many of the proposed alterations were, it is evident that the Boston Convention did not merely register and approve the conclusions of the Committee of the Connecticut Convocation.

Many laymen in Massachusetts were desirous that the Prayer Book should be so revised as to make it acceptable to the great body of Evangelical Christians.[2] Laymen were in the majority in the Boston Convention and their views prevailed.

It is known the review of the Prayer Book undertaken by Bishop Seabury and his clergy at Middletown was entered upon

[1] The English Prayer Book still enjoins its use as the first of the three Collects in Morning Prayer.

[2] See the "Instructions" given by Messrs. John Tracy and Dudley Atkins, Wardens of St. Paul's Church, Newburyport, to the Hon. Tristram Dalton, lay deputy from that parish to the Boston Convention, on pp. 243–248 of *Life and Times of Edward Bass, First Bishop of Massachusetts*, by Daniel Dulany Addison. Boston and New York: Houghton, Mifflin & Company, 1897.

at the suggestion of Mr. Parker.[1] In announcing to Bishop Seabury the action of the Boston Convention and forwarding a copy of the alterations, he says: "You will see upon perusal of them that those proposed at Middletown are mostly adopted *and some few others proposed.* The only material ones that we have not agreed to are omitting the second Lesson in the Morning Service and the Gospel and Exhortation in the Baptismal Office. The additional alterations in some of the offices are such as were mentioned at Middletown but which we had not time to enter upon then."[2] Before the time for the meeting of the Convocation at New Haven there had been many expressions of opinion by the Churchmen of Connecticut opposing any other change in the Book of Common Prayer than that made necessary by the transfer of civil authority.

The Convocation met in Trinity Church, New Haven, on Wednesday, September 14, 1785, under the presidency of Bishop Seabury with the Rev. Mr. Jarvis as secretary. The report of the Committee upon alterations was presented and action deferred. "The Church people in Connecticut were much alarmed at the thought of any considerable alterations being made in the Prayer Book; and, upon the whole, it was judged best that no alterations should be attempted at present, but to wait till a little time shall have cooled down the temper and conciliated the affections of people to each other."[3]

The Convocation duly considered the affectionate and fraternal letter of the consecrators of Dr. Seabury "To the Episcopal Clergy in Connecticut in North America."[4] The secretary was requested to answer it in behalf of his brethren, expressing the gratitude they felt toward the Church in Scotland and the desire they had always to maintain a friendly and brotherly intercourse

[1] "It was at my Request that the Bishop with his Clergy agreed to make some alterations in the Liturgy and Offices of the Church and a Com'tee from the body of the Clergy was Chosen to attend him for that purpose."—The Rev. Samuel Parker to the Rev. William White. Boston, Septem^r. 14, 1785. p. 90, Bp. Perry's *Historical Notes and Documents*, being volume three of *Journal of General Convention*, 1785–1835. Also: p. 286, *Connecticut Church Documents*, II.

[2] pp. 284, 285, *Connecticut Church Documents*, II. The Rev. Samuel Parker to the Rev. Samuel Seabury. "Boston, September 12, 1785."

[3] Bishop Seabury to the Rev. Samuel Parker. "Wallingford, Nov. 28, 1785." p. 287, *Connecticut Church Documents*, II.

[4] The original engrossed on vellum is in the Archives of the Diocese. The text is given on pp. 153–156, Dr. Beardsley's "Bishop Seabury."

with it. Mr. Jarvis wrote a letter to the Scottish Bishops in the polished English of which he was master which was graceful, grateful, and courteous. It is dated at "New Haven in Connecticut, September 16, 1785," and signed "Abraham Jarvis, secretary to the Convocation of the Episcopal Clergy in Connecticut."[1]

During the session of the Convocation three candidates from other states were made deacons[2] and three deacons ordained priests[3] in Trinity Church, New Haven on Friday, September 16.

The Rev. Dr. Ezra Stiles, President of Yale College, in his "Literary Diary" alludes to the Convocation under date of September 15, 1785. "Four important Transactions in this City this Week: the Commencement, a meeting of the Consociation of the C° of New Haven in order to divide themselves into two Consociations, the Ordin[a] of Mr. Holmes—& lastly a meet[g] of the few Episc° Clergy with Dr. Seabury their Bp. for Ordin[a] of Deacons and Presbyters accord[g] to the Chh of Engl[d]. The Consociation concluded not to divide: they held their Meet[g] in the Coll. Chapel the day of ordination there. The day follow[g] viz. friday 16[th] Sept. the Ordinations were pformed at Chh. of Engl[d] by the Imposition of hands of Bp. Seab[y], Mr. Leaming & Mr. Mansfield."[4]

There is no contemporary or other notice of a meeting of the Convocation until September 22, 1786, when the clergy attended the Bishop at Derby. The Bishop now seriously considered the subject of the Communion Office of the Church in Scotland as the *"Concordate"* and his personal pledges to the Bishops of that Church required. In the unsettled state of the Church in America to the "southward," Dr. Seabury as the Bishop of a free

[1] A copy of the letter is on pp. 239, 240 of Dr. Beardsley's "Bishop Seabury."

[2] Samuel Spraggs, of Mount Holly, New Jersey.
Samuel Roe, of Burlington, New Jersey.
Samuel Armor, of Queen Anne, Maryland.

[3] The Rev. Henry Van Dyke, of West Haven, Connecticut.
The Rev. Philo Shelton, of Fairfield, Connecticut.
The Rev. Thomas Fitch Oliver, of Providence, Rhode Island.

[4] pp. 188, 189, III, *The Literary Diary of Ezra Stiles*, D.D., LL.D., President of Yale College, edited under the authority of the Corporation of Yale University, by Franklin Bowditch Dexter, M.A. Three volumes. New York: Charles Scribner's Sons, 1901.

church in a free state thought he could exercise his right as a Bishop of the Catholic Church and set forth such services as might be necessary or expedient. After much deliberation he drew up "The Communion Office," based upon the Liturgy of the Church in Scotland but with some slight variations from it.

As the Bishop never intended to act in diocesan matters without consulting the clergy, he submitted his draft to the Convocation at Derby. It was received with approval and enthusiasm and the Bishop was requested to set it forth for use.[1] Commenting upon its publication, Bishop Williams says: "This he did not, as in the case of the alterations agreed to in Convocation, 'enjoin' or 'require.' He simply *'recommended* it to the Episcopal Congregations in Connecticut.' We also see, unless I greatly err, in his action in regard to changes in the State prayers and his own Office for the Holy Communion, Bishop Seabury's ideal of the position of a bishop in the Church of God. And this view is confirmed by the active course of his Episcopate. What was established by competent authority he 'required.' What was not so established, however much his own heart might be set upon it, he 'recommended'."[2]

The Convocation considered further the State Prayers and ordered the substitutes to be incorporated in their proper places in the Prayer Book. For the petitions in the Litany referring to the Royal Family and British Government there was adopted a petition for the protection of "the United States in Congress assembled." When the Litany was not read there was to be used a special Collect for civil rulers, both the Congress and the State officials. This action of the Convocation was communicated by Bishop Seabury to "his Excellency, Samuel Huntington, Esquire, Governor of the State of Connecticut," in a dignified letter in which he expresses this sentiment: "We feel it to be our duty, and, I assure your Excellency, it is our willing disposition, to pray for, and seek to promote, the peace and happiness of the Country in which we live, and the stability and

[1] This Office was published in a small pamphlet under the title: The Communion Office or Order for the Administration of the Holy Eucharist or Supper of the Lord. With Private Devotions. Recommended to the Episcopal Congregations in Connecticut. By the Right Reverend Bishop Seabury, New London: Printed by T. Green, MDCCLXXXVI.

[2] pp. 98, 99, *The Seabury Centenary*. The Wise Ruler. Bishop Williams' Convention Sermon. Hartford, June 9, 1885.

efficacy of the Civil Government under which God's providence has placed us."[1]

Before the clergy present at this Convocation the Bishop delivered his second and last charge. It dealt with the inconvenience and suffering which the withdrawal of the Propagation Society stipends would entail upon the clergy, praised that Society for its good work and urged the Clergy to economy, frugality and the arousing of the laymen in the several congregations to "benevolence." The Bishop said: "He has cut off one resource and He can open others: and He will open others should He see it best for us." He then considered the spread of Deism, Arianism and Socinianism and set forth lucidly the doctrine of the Holy Trinity. He noticed briefly the "Continental Convention" held in Philadelphia in September, 1785. He commented on the deficiencies of the "Proposed Book" and criticised those who presumed to act upon doctrinal and liturgical matters without Bishops. He gave his opinion upon the true method of liturgical revision and the principles which should govern it. From this topic he proceeds to the interpretation of Holy Scripture, which should always be done with due regard "to the interpretation of the oldest Christians and of the Universal Church." His last topic is the Sacraments of Holy Baptism and the Holy Communion, whose doctrinal character was dwelt upon. He closed with an exhortation to his reverend brethren to exert themselves "in support of the Holy Catholic Faith," particularly in their own land, where grave dangers menaced it.[2]

The conduct of some of those who apparently were leaders among the Churchmen who organized the Philadelphia Convention was the reverse of conciliatory to the Bishop, clergy and laymen of Connecticut. The New England character was not fully understood; the firmness and stability of those who had by conviction become Churchmen, or whose faith and devotion to principle had been tested by persecution, were not appreciated. The defects of the "fundamental principles" of 1784,

[1] The letter is dated "New London, October 14, 1786." It is printed in full on p. 266 of Dr. Beardsley's "Bishop Seabury," from the Bishop's Manuscript Letter Book, in possession of the Rev. Professor Seabury.

[2] The charge is reprinted in full on pp. 267–282, Dr. Beardsley's "Bishop Seabury."

the failure to revise them, the changes in the Prayer Book which to very many seemed to weaken its doctrinal character, witness to catholic truth, and fidelity to the ancient liturgies, were keenly felt in Connecticut. There was at that time not even a strong bond of civil union. Each state felt absolutely independent.

The inherent weakness of the Articles of Confederation and the disregard by the States of any request of the Congress, were rapidly causing political discontent. It was a time of uneasiness and perplexity both in Church and State. Where there was suspicion instead of trust and cold respect instead of brotherly affection, there was little hope of concerted action, and plans for such action proposed by Churchmen of New England were either ignored or received with scant courtesy and little consideration. The passage of the Enabling Act by the British Parliament and the embarkation of the Bishops-designate of New York and Pennsylvania to receive consecration at Lambeth, did not promise to bring about a change in the attitude of the Church in New York and the more southern states toward the Church in New England. The brotherly words of Dr. White and the statesmanlike overtures of Dr. William Smith did not seem to prevail upon their brethren in the Convention. The conviction had been constantly growing since September, 1785, that there was no desire for a "Continental union" and that New England must obtain the canonical number of Bishops and be a branch of the Church in America by herself. When the Convention of 1786 adjourned without taking any measures for union, and when even insult was offered to the Bishop of Connecticut by imputations of invalidity in his consecration and refusal to recognize those ordained by him, Bishop Seabury and his clergy thought the time had come to perpetuate the New England succession.

Under the influence of such occurrences and alarmed at what might take place should he be removed by death, Bishop Seabury summoned the clergy to meet in Convocation at Wallingford on February 27, 1787. The specific purpose of this meeting was the selection from among the Connecticut clergy of a godly and well learned man to be presented to the Bishops of "the Catholic remainder of the Church of Scotland" to be consecrated Bishop and serve as coadjutor to Bishop Seabury.

It was expected that Massachusetts and New Hampshire would unite in electing the Rev. Mr. Parker, and thus New England secure the canonical number of three Bishops to perpetuate the Church.

When the Convocation met the clergy chose with great unanimity that worthy confessor, Jeremiah Leaming. Again he put aside the mitre, as his infirmities and advancing age warned him he could not fulfil the onerous duties of the episcopate. Then all turned with one consent to the Rev. Richard Mansfield, whose work at Derby and the whole region round about showed him wise, prudent, humble, and holy. With an instinctive modesty and distrust of himself he declined. Again the lot was cast, and it fell upon the Rev. Abraham Jarvis, Rector of Middletown and for many years Secretary of the Convention as then of the Convocation.[1]

No hasty action was intended. It was earnestly hoped that the Church in the United States would not be divided. Every effort was to be made for unity before the Bishop-designate proceeded to Scotland. Bishop Seabury wrote from Wallingford on March 2, 1787, after the adjournment of the Convocation, to Bishop Skinner, of Aberdeen, informing him of the alarm of the Clergy "at the steps taken by the Clergy and Laity to the south of us," and that they "will send a gentleman to Scotland for consecration as soon as they know that the measure meets with the full approbation of my good and highly respected brethren in Scotland."[2] Before an answer could be received from the Episcopal College of Scotland, the newly consecrated Bishops of Pennsylvania and New York arrived at New York on Easter Day, April 7, 1787, after a wearisome passage of seven weeks. In an effort for unity of action and with the courtesy natural to him, Bishop Seabury wrote to them letters of welcome and congratulation in which he invited his brother Bishops to a personal conference. In his letter to Bishop Provoost he says:

[1] p. 306, *Connecticut Church Documents*, II. These particulars are taken from a letter of the Rev. Roger Viets to the Rev. Samuel Parker. It formed a part of the Bishop Parker Correspondence which was in the possession of the late Bishop Perry, Historiographer of the Church, and is now dispersed.

[2] p. 294, Dr. Beardsley's "Bishop Seabury."

"A stated convocation of the Clergy of this State is to be held at Stamford, on the Thursday after Whitsunday. As it is so near to New York, and the journey may contribute to the establishment of your health, I should be much rejoiced to see you there; more especially as I think it would promote the great object, the Union of all the Churches. May God direct us in all things."[1]

Bishop White replied courteously but cautiously, expressing however a desire for union. Bishop Provoost does not seem to have replied. Neither Bishop accepted the invitation for a personal meeting. There does not appear to be extant any record of the proceedings at Stamford. Referring to this meeting Dr. Beardsley says: "The Convocation at Stamford could do nothing, under the circumstances, beyond what had been already attempted. The clergy were inclined to leave the matter very much in the hands of their Bishop, in whom they had entire confidence, and let time work the changes necessary to reconcile discordant opinions."[2]

It is stated that when the new St. James' church, New London, was to be consecrated, Bishop Seabury "convoked his clergy to be present."[3] The deed of consecration gives the date as September 20, 1787. A letter of the Rev. Ashbel Baldwin to his friend, the Rev. Tillotson Bronson, then in Vermont, says: "I mentioned in the inclosed of the 14th instant, of our convening at New London. The clergy were not in general present. The Bishop preached the consecration sermon and was universally applauded: he has a most excellent talent at sermonizing."[4] Mr. Baldwin says in a letter written later in the same month: "Convocation agreed there might a Christian agreement take place so far as to establish the Church in America, if they could not agree on the particular mode of exercising the right of that Church. . . I forgot when speaking of Convocation to say anything of their church in New London; it is a pretty one, I think the neatest building in the state,

[1] p. 307, *Connecticut Church Documents*, II. pp. 299, 300, Dr. Beardsley's "Bishop Seabury," from Bp. Seabury's MS. Letter Book.

[2] p. 305, Dr. Beardsley's "Bishop Seabury."

[3] p. 315, Dr. Beardsley's "Bishop Seabury."

[4] This letter is dated November 15, 1787. p. 315, Dr. Beardsley's "Bishop Seabury."

elegantly finished. The Bishop had on his royal attire. The Crown and Mitre were refulgent. The reading Psalms were beautifully chanted. The most of the clergy present were clothed in their robes, and the whole day was pleasing."[1]

It was probably at this meeting that Bishop Seabury communicated the letter of Bishop Skinner in answer to that he had written from Wallingford. Bishop Skinner had waited until he could collect the opinions of the Bishops before answering the very grave question of Bishop Seabury. He counselled patience and expressed his opinion that the "English consecrate" would not stand aloof from the Bishop of Connecticut. If they did, then the Scottish College could not hesitate. "But fain would we hope better things of these your American brethren, and that there will be no occasion for two separate communions among the Episcopalians of the United States."[2] The discussion of this letter is probably referred to in the allusion to the Convocation in Mr. Baldwin's letter.

Dr. Seabury and the parochial clergy of Connecticut were quietly awaiting overtures of sympathy and union from their brethren. No formal action could be taken by those associated in a general convention until the spring of 1789 when the Convention was to meet. It was, then, with no expectation of friendly overtures that the Convocation met in St. John's Church, North Haven, on Wednesday, October 22, 1788, when the Rev. Samuel Nisbett and David Foot were advanced to the priesthood. Only routine business seems to have been transacted. The divided state of the Church in America was a matter of anxious concern to thoughtful Churchmen both in New England and in the other parts of the Union. As the differences and discontent in the State had been composed by the adoption of the Federal Constitution, many hoped that the Church would also adopt measures for godly union and concord. The amiable Bishop of Pennsylvania, the devoted Rector of Trinity Church, Boston, and the active President of Washington College, Maryland are the three men who saw most clearly the

[1] p. 318, Dr. Beardsley's "Bishop Seabury." This is said to have been the first occasion on which Bishop Seabury wore his mitre. It is now in the Library of Trinity College, Hartford, Connecticut.

[2] p. 297, Dr. Beardsley's "Bishop Seabury." The whole letter is on pp. 295–298.

sin and folly of permanent separation, who contributed by their personal influence with the delegates to the General Convention and by their wise plans which did not compromise any principle, by their ready willingness to give up any notion inconsistent with soundness in the faith and ancient customs of the Church which might thoughtlessly have been temporarily entertained, or been embodied in conventional action, to a more Christian and brotherly attitude on the part of the Convention. To them should be added of our Connecticut clergy the venerable Dr. Leaming, whose letters to Bishop White are strong and convincing.[1]

Early in the Spring of 1789 it was evident that much of the bitterness against Bishop Seabury and his clergy was subsiding. While the attitude of the Bishop of New York was still unfriendly, the Diocese under the leadership of Dr. Benjamin Moore looked with favor upon the complete union of the Church. This acceptable change was soon known in Connecticut and caused much rejoicing. A letter of Bishop White to Bishop Seabury written in December, 1788, was so cordial and expressed so fully a desire for unity, that in writing to Dr. Parker on April 10, 1789, Bishop Seabury says: "I believe we shall send two Clergymen to the Philadelphia Convention, to see whether a union can be effected. If it fail, the point I believe will here be altogether given up."[2] It was under these encouraging circumstances that the Bishop and Clergy met in Convocation at St. Paul's Church, Norwalk on June 3, 1789. A letter from Bishop Seabury gives clearly their attitude: "The clergy supposed that in your Constitution, any representation from them would be inadmissible without Lay delegates, nor could they submit to offer themselves to make a part of any meeting where the authority of their Bishop had been disputed by one Bishop, and probably by his influence, by a number of others who were to compose that meeting. They therefore must consider themselves excluded, till that point shall be settled to their satisfaction which they hope will be done by your Convention."[3]

[1] See pp. 305–308, 311–313, 331, 332, 347, 348 Dr. Beardsley's "Bishop Seabury."

[2] p. 327, *Connecticut Church Documents*, II. Also: p. 347, Dr. Beardsley's "Bishop Seabury."

[3] Bishop Seabury to Bishop White, New London, June 29, 1789. p. 350, Dr. Beardley's "Bishop Seabury."

A convention of "Lay delegates from our several congregations" was to meet in the Spring of 1789 to consider "the support of their Bishop" and "the practicability of instituting an Episcopal Academy in this State." Bishop Seabury and the clergy generally thought that "the point of sending Lay delegates to the General Convention should come fairly before them." Bishop Seabury thus outlines their action: "When the matter was proposed to the Lay convention, after some conversation, they declined every interference in Church government or in reformation of Liturgies. They supposed the government of the Church to be fixed, and that they had no right to alter it by introducing a new power into it. They hoped the old Liturgy would be retained with little alteration; and these matters they thought belonged to the Bishops and Clergy and not to them. They therefore could send no delegates, though they wished for unity among the Churches, and for uniformity of worship; but could not see why these great objects could not be better secured on the old ground than on the new ground that had been taken with you." Bishop Seabury with impressive dignity says in the same letter to Bishop White: "For my own part, gladly would I contribute to the union and uniformity of all our Churches; but while Bishop Provoost disputes the validity of my consecration I can take no step towards the accomplishment of so great and desirable an object."[1]

Dr. Parker had devised a plan which he thought would effectually unite the Church in New England with the Church in the rest of the United States. It was the election of a Bishop for Massachusetts and New Hampshire and a request by Memorial to the General Convention for the three Bishops then in the United States to join in his Consecration. The five other clergymen then resident in those states readily agreed to it. A convention of the Clergy was held at Salem, Mass., on June 4, 1789, when the Rev[d] Edward Bass, Rector of St. Paul's church, Newburyport, Mass. was duly elected. Those present then joined in the preparation of "An Act of the Clergy of Massachusetts and New Hampshire," in which they rejoiced that the good Providence of Almighty God "had supplied the Church in the United States with "a complete and entire

[1] Bishop Seabury to Bishop White, "New London, June 29, 1789." p. 350, Dr. Beardsley's "Bishop Seabury."

Ministry," cited the facts of the election of Mr. Bass, and requested that "the Right Reverend the Bishops in the States of Connecticut, New York and Pennsylvania" give "their united assistance in consecrating our said Brother and canonically investing him with the apostolic offices and powers."[1]

Dr. Parker was appointed to transmit the "Act" to the Bishops named and as agent of the Convention to attend "any Convention to be holden at Philadelphia or New York, and to treat upon any measures that may tend to promote an Union of the Episcopal Church throughout the United States of America."[2] When this "Act" was brought before the General Convention, which met in Christ Church, Philadelphia, on Tuesday, July 28, 1789, there was almost immediate approval of it and the passage of a resolution affirming the validity of Dr. Seabury's Consecration. After long discussion in the committee of the whole upon the best method to bring about the union, a series of resolutions offered by Dr. William Smith, President of Washington College, Maryland, and former Provost of the University of Pennsylvania, were adopted. They declared that "a complete order of Bishops derived as well under the English as the Scots line of Episcopacy doth now subsist within the United States of America."

It was declared that these three Bishops "are fully competent to every proper act and duty of the Episcopal Office and character in these United States." It was affirmed that Christian charity as well as duty required them to supply the wants of "their sister churches in these States:" therefore the "Right Rev. Dr. White and the Right Rev. Dr. Provoost be and they are hereby requested to join with the Right Rev. Dr. Seabury in complying with the prayer of the Clergy of the States of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop-elect of the Churches in the said States." Should the Bishops consecrated at Lambeth feel "any difficulty or delicacy" in respect to an implied pledge to the Bishops and Archbishops in England that there should be three Bishops of the English line consecrated for the United States before there was any transatlantic consecration by them, "this Convention will address the Archbishops and Bishops, and hope

[1] p. 334, *Connecticut Church Documents*, II.
[2] p. 335, *Connecticut Church Documents*, II.

thereby to remove the difficulty."[1] The Convention then adopted a body of Canons, and a Constitution in which a provision was made for a House of Bishops when three should be members of the General Convention. It was to act as a house of revision but had no power to originate legislation for the House of Clerical and Lay Deputies.

The Convention adjourned on August 8 to meet again on September 29 with the full expectation that its members would then welcome Bishop Seabury and deputies from New England.

The proceedings of the Convention were transmitted to Connecticut very soon after its adjournment. A formal letter signed by the special committee of invitation, Bishop White, Dr. William Smith, Dr. Samuel Magaw, the Hon. Francis Hopkinson, and the Hon. Tench Coxe, was sent on August 16 to Bishop Seabury detailing what had been done and indicating the liberty allowed in the Constitution adopted for any state to be represented only by clergymen.

It disclaimed for the Convention in the past any act implying the invalidity of Dr. Seabury's consecration, asserting that its course in the matter had been misunderstood.

As a proof of "respect for our sister Churches" everything had been postponed "except what was intended immediately to open the door of union" until the session of September 29, "in the full confidence of then meeting a representation from all the Churches in the Eastern States, for the purpose of devising and executing such measures as through the blessing of God may concentre all our future labours in the promotion of truth and righteousness, and for preserving our Church in the unity of the Spirit and in the bond of peace."[2]

Bishop White wrote an affectionate personal letter to Bishop Seabury on August 11. In it he comments upon the deeds and temper of the Convention. He defers answering Bishop Seabury's recent letter as he has "y^e^ Expectation of our soon discussing y^e^ weighty contents of it more fully and effectually than can be done in correspondence." He cannot suppose that the Bishop "will see cause to decline y^e^ unanimous invitation

[1] pp. 53, 54, *Journals of the General Convention*, 1785–1817. Bioren's reprint, 1817.

[2] pp. 347–349, *Connecticut Church Documents*, II. The copy followed is the original draft in the papers of Dr. William Smith.

which you will herewith receive from y^e^ Convention to their adjourned meeting."[1]

Dr. Smith in a very cordial letter gave some of the inner history of the Convention, especially concerning the meaning of the "five resolves" which he had offered. He also invited the Bishop of Connecticut to his house during his stay in Philadelphia.[2]

Until the arrival of these letters Bishop Seabury and the Connecticut clergy were in great perplexity as to the result of Dr. Parker's proposal. In a letter to him written by Bishop Seabury on August 26 there is this inquiry: "Have you yet heard the result of your application to the Southern Bishops respecting Mr. Bass's Consecration?" The Bishop comments upon the information given him by Dr. Moore and debates the question whether he should keep an appointment for Portsmouth or defer it and go to Philadelphia. Before he finished the letter the mail brought him the three communications already epitomised and he closes with these words: "I have determined to go to Philadelphia, and hope to see you there. Time will not permit me to add more than that I am

Your affectionate, Humble Servant,
S. Bp. Connect."[3]

Bishop Seabury wrote immediately to Bishop White his acceptance of the invitation to the adjourned Convention. He fears as "the time is so short" that "we shall not be able to get our dispersed clergy together; but everything shall be done that can be done, and I presume on so sudden an emergency any little informality in the appointment of their representatives will be overlooked."[4]

The summons of the Bishop brought together a large number of the clergy in a special Convocation at Stratfield (now Bridgeport) on September 15, 1789. As the Bishop did not attend, the Rev. Dr. Jeremiah Leaming was chosen President and the

[1] pp. 337, 338, *Connecticut Church Documents*, II.

[2] pp. 345, 346, *Connecticut Church Documents*, II. "August 16, 1789."

[3] pp. 349, 350, *Connecticut Church Documents*, II., from the Bishop Parker Correspondence. Also: Bishop Perry's *Journals of the General Convention*, 1785–1835. p. 408, volume third, *Historical Notes and Documents*.

[4] p. 351, *Connecticut Church Documents*, II. Also, p. 409, *Historical Notes and Documents*.

Rev. Mr. Jarvis retained his office of Secretary. The letters and documents received from Philadelphia were submitted to the Convocation for discussion and action.

The Rev. Dr. John Bowden, then residing in Stratford, whose word always had great weight, moved that the Diocese be represented by clerical proctors, which was adopted. After some informal discussion the Convocation adjourned to the following day. The Rev. Bela Hubbard, of Trinity Church, New Haven and the Rev. Abraham Jarvis, of Christ Church, Middletown, were then elected as "proctors," or clerical deputies, to the adjourned General Convention to be holden in Philadelphia on Tuesday, September 29, 1789.

They were "empowered to confer with the General Convention on the subject of making alterations in the Book of Common Prayer." The Convocation expressly stipulated that "the ratification of such alterations was expressly reserved to rest with the Bishops and clergy of this Church."[1]

An account of the proceedings of this adjourned session of the General Convention, and the consummation of the continental union of the Church in America will be found elsewhere in this volume.[2]

The table of voluntary Conventions and meetings of the Convocation to 1790 appended to this introduction is that given in the Convention Journal of 1891, with the benefit of careful revision by Dr. Hart, the compiler.

[1] These particulars are given by Dr. Beardsley on pp. 409, 410 of his *History*, I. Also on pp. 367, 368 of his *Life of Bishop Seabury*. The quotation marks are as above. Dr. Beardsley does not mention his authority.

[2] See Note V.

VOLUNTARY CONVENTIONS OF THE CLERGY OF CONNECTICUT.

A.D. 1739—A.D. 1785.

1739, March 29 ..... Fairfield.
1740, May 4 ..... New London.
1742, August 24 ..... Fairfield.
1743, May 16 ..... Stratford.
1744, March 28 ..... Norwalk.
1760, June 4 ..... New Haven.
1765, June 5 ..... Hebron.
1766, May 28 ..... Wallingford.
1766, October 8 ..... Stratford.
1767, June 17 ..... Turkey Hills in Simsbury.
1769, May 24 ..... New Milford.
1770, June 13 ..... Litchfield.
1771, May 22 ..... Norwich.
1772, June 24 ..... Fairfield.
1773, September 8 ..... ———
1776, July 23 ..... New Haven.
1782, May 29 ..... Middletown.
1783, March 25 ..... Woodbury.
1784, January 13 ..... Wallingford.
1785, August 2 ..... Middletown.

MEETINGS OF THE CONVOCATION OF THE CLERGY OF CONNECTICUT.

A.D. 1785—A.D. 1790.

1785, August 3 ..... Middletown.
September 14 ..... New Haven.
1786, September 22 ..... Derby.
1787, February 27 ..... Wallingford.
May 31 ..... Stamford.
1788, October 22 ..... North Haven.
1789, June 3 ..... Norwalk.
September 15 ..... Stratfield.

Records of the Convocation

—OF—

Connecticut

Records of the Convocation

—OF—

Connecticut

[1790]

At a Convocation of the Clergy of Connecticut, holden at Litchfield, on the 2d. day of June 1790—

Preſent,

The Bishop

The Rev'd Meſsrs.	Hubbard	The Rev'd Meſsrs.	Ives
	Jarvis		Prindle
	Bostwick		Foot
	Sayre		Clarke
	Shelton		Hull
	Baldwin		Marsh
	Perry		Edwd. Blakeslee
			Soln. Blakeslee[1]

The Clergy met at 11. °clock, & by particular deſire attended Divine Service at the Presbyterian Meeting-House.[2] The Rev'd Mr. Sayre read Prayers—The Rev'd Mr. Truman Marsh was ordained Priest—And a Sermon was preached by the Bishop, the Rt. Rev'd Doctr. Samuel Seabury.—

At 4. °clock P. M. the Clergy met again at the Rev'd Mr. Baldwin's; & the Rev'd Mr. Sayre was choſen Secretary.

Reſolved, that a Blank-Book be provided at the expence of Convocation, in which, minutes of their proceedings shall be entered by the Secretary—And that the said Book shall be produced, by the Secretary, at every Convocation.

Adjourned, to meet tomorrow-morning.

[1] Note I. [2] Note II.

Met June 3d. 9. °clock A. M. as pr. adjournment. The Rev'd Mr. Sayre refigned the office of Secretary:—and The Rev'd Mr. Perry was chosen in his place.—

On motion, it was agreed, that the Constitution & Canons of the Church, formed by the late General Convention at Philadelphia, be read: Which, after a short examination, were deferred for further consideration, at the adjourned Convocation, to be holden on the 26th. of Augt.—

Doctr. David Perry, Layman, was admitted as a candidate for Holy Orders—& being examined by Messrs. Jarvis, Bostwick, & Baldwin, was found worthy to receive Deacon's Orders.

Voted, That a Committee be appointed to draw up rules & Canons for regulating the discipline of the Church in Connecticut:—and that the Rev'd Doctr. Leaming, The Rev'd Messrs Jarvis, Mansfield, & Hubbard be a Committee for the purpose—& that they prepare the fame against the next Convocation.

June 4th. met at 9. °clock, A. M.—and adjourned to the 26th. of Augt. to meet at The Rev'd Mr. Perry's at Newtown.

Sunday, June 6th. Doctr. David Perry was ordained Deacon by the Rt. Rev'd Samuel, Bishp. of Connecticut.[3]—

At a Convocation of the Episcopal Clergy of Connecticut, holden by adjournment, at the Rev'd Mr. Perry's at Newtown, on the last day of Septr. 1790.

Preſent.—

The Rev'd Meſsrs. Mansfield	The Rev'd Meſsrs. Brunson
Hubbard	Prindle
Bostwick	Foot
Sayre	Clarke
Shelton	Hull
Perry	Marsh
Ives	Edd. Blakeslee

The Clergy met at 7. °clock in the Evening—& chose the Rev'd Mr. Mansfield President.—

Voted, That the Constitution & Canons of the Church, agreed to by the General Convention at Philadelphia, in Octobr. 2d. 1789, be read, & considered,—agreeably to a vote of the Convo-

[3] Note III.

cation at Litchfield on the 2d. day of June 1790.—Upon which the Constitution & Canons were read, & the Convocation adjourned till to-morrow 10. °clock.—

Octobr. 1st. Met according to adjournment in the Church. After morning Prayer, read by Rd. Mr. Shelton, the Constitution & Canons were examined & considered. After which a motion was made, to take a vote of the preſent members, Whether the Constitution & Canons should be adopted. The motion was not agreed to, as the majority of the Convocation wished for further consideration.

Adjourned till the Afternoon.

The Rt. Rev'd Bishop Seabury,—The Rev'd Messrs. Fogg, Tyler, & Todd, joined the Convocation

Met in the Church at 3. °clock—And the Bishop took his seat as Preſident, *ex officio*.—The Rev'd Mr. Ogilvie took his Seat as a member of the Convocation.—[4]

The alterations in the Book of Common Prayer, made by the General Convention at Philadelphia, were read & considered.—

On motion, The question was put, in these words, "*Whether "we confirm the doings of our Proctors in the General Convention at Philadelphia, on the 2d. day of Octobr. 1789.*" [5]

Which paſsed in the affirmative by the votes of every member preſent, the Rev'd Mr. Sayre excepted:—Who then entered the following Protest against the aforesaid Vote & proceedings of the Convocation, which Protest is here recorded at his deſire by order of the Convocation, viz.—

"In the Name of our Lord Jeſus Christ, Amen.

"I James Sayre, a Minister, in Presbyter's Orders, of the "Church of England, of late having officiated as a Presbyter of "the *Church of England in Connecticut,* & having been a mem- "ber of a Convention of the Clergy of Connecticut, for the pur- "pose of considering an Invitation of the Episcopal Clergy in "the Southern States, to the Episcopal Clergy in Connecticut, to "unite with them in a general, ecclesiastical System for the Epis- "copalians in the United States,—at which Convention, two "Proctors were chosen by ballot, to meet the Episcopal Clergy "at a General Convention held at Philadelphia from the 29th. of "Septr. to the 16th. Octobr. 1789.—& to treat with them upon "terms of union,—but, with this restriction of the power dele- "gated to the ſaid Proctors, or to this effect, "*That their pro-*

[4] Note IV. [5] Note V.

"*ceedings in the s*d. *Treaty should not be deemed conclusive, till* "*they should be considered & approved by the body of the* "*Clergy, their Constituents*" do ſolemnly protest against the "ſignature of the "*General Constitution of the Protestant Epis-* "*copal Church in the United States of America*, made by the "ſaid Proctors, on the second day of Octobr. 1789, in the City "of Philadelphia,—and against the Vote of the Episcopal Clergy "in Connecticut, this day made & taken, whereby the said signa- "ture of the aforesaid Constitution by the said Proctors has been "approved & adopted: For Reasons alledging,—

"1.st That the said General Constitution of the Protestant Epis- "copal Church in the United States of America, does not import "in it, that Form of the Government of the Church of Christ, "which it's bleſsed & glorious Head impreſsed upon it; which "is therefore, it's *proper,* & *only right* Government;—which was "committed to the Apostles & their succeſsors in office, ſince "their day stiled Bishops; & which has therefore obtained the "name of the Episcopal Government of the Church; but that the "sd. general Constitution signed & approved as aforesaid, is "repugnant to the above-described *proper, only right,* & episcopal "Government of the Church.—And, altho' I think this reason of "sufficient force, tho' it ſtood alone; Yet I alledge,

2.dly "That, the ſaid Constitution will be found disagreeable & "distreſsing to great numbers of good Christians, lately members "of the Church of England in Connecticut, & will have the most "probable tendency to occasion divisions & ſeparations.

3.dly That, by the aforesaid "General Constitution," all the "sacred matters of the Church, her Doctrines, Discipline, Lit- "urgy, Sacraments, Rites, & Offices, are ſubjected to the utmost "hazard; as they must naturally be ſupposed to be in the power "of the same hands in which the government of the Church is "lodged; and *which Hazard,* it is my opinion, the authorized "Stewards of God are not warranted to encounter.

and

"Lastly, "That the alteration of any ſystem of long ſtanding "has ever been productive of more or leſs inconvenience & dam- "age; & that, therefore, old ſystems should not be changed "without neceſsity."—

"In witneſs whereof I have hereunto ſet my Hand this 1st. day "of Octobr. in the year of our Lord 1790—

"at Newtown—James Sayre"

The foregoing *Protest* being read, & ordered to be recorded by desire of the Rev'd M^r^. Sayre:—The Convocation was then adjourned to 9. °clock to-morrow morning.—

Octob^r^. 2^d^. This morning the Rev'd M^r^. Sayre withdrew & left the Convocation.—

Met in the Church at 9. °clock

Morning Prayer being read by Rev'd M^r^. Prindle, A motion was made, that the Convocation should determine on a mode of introducing the Constitution & Canons & Liturgy in our several parishes:—When it was agreed that each of the Clergy should take that method that should appear to him the most eligible.

Agreed, also, that in the use of the New-Prayer-Book, we be as uniform as posible,—& for that purpose, that we approach as near the *Old Liturgy,* as a compliance with the Rubrics of the *New* will allow.—

Agreed, that the Secretary write letters to the Churches of Woodbury & Salem, recommending to them, an union with the Church at Waterbury, for the purpose of settling a Minister.[6]

Resolved, by a Vote of the Convocation, that a College of Doctors of Divinity be established, by the Bishop & Clergy of Connecticut: And that the College of Doctors shall be considered as the Bishop's Council,—to be consulted on any emergency that may arise:—and that the Rev'd Messrs. Dibble, Mansfield, Hubbard, & Jarvis, be the first four Doctors.[7]

The Rev'd M^r^. Ogilvie, Deacon, offered himself as a candidate for Priest's Orders:—His title, letters of recommendation &c being produced & read, were deemed satisfactory. The Rev'd Mess^rs^. Hubbard & Perry were appointed his examiners—and on Sunday morning, Octob^r^. 3^d^. he was ordained (in Christ's Church, Newtown) to the order of Priest, by the R^t^. Rev'd Samuel B^p^. Connecticut.

[1791]

At a Convocation of the Episcopal Clergy of Connect^t^. holden at the Rev'd M^r^. Prindle's, at Watertown, on wednesday 5^th^. of Octob^r^. 1791—11. °clock A. M.

[6] Note VI. [7] Note VII.

Preſent.

The Rev'd Meſs^{rs}. Mansfield	The Rev'd Meſs^{rs}. Clarke
Hubbard	Todd
Shelton	Hull
Perry	Ogilvie
Ives	
Prindle	

Rev'd M^{r}. Mansfield chosen President, p. t.

2. °clock P. M. proceeded to the Church.—Prayers were read by the Rev'd M^{r}. Todd;—& a ſermon delivered by the Rev'd M^{r}. Perry.—After ſervice, returned to Rev'd M^{r}. Prindle's—When the Convocation was joined by the R^{t}. Rev'd Bishop Seabury, Rev'd Meſs^{rs}. Jarvis & Tyler,—& Rev'd M^{r}. Perry, Deacon.—Proceeded to buſineſs.

Voted; That a Standing Committee be appointed, as required by the 6th. Canon agreed on by the Gen^{l}. Convent^{n}. at Philadelphia in Oct^{r}. 1789. & that the Committee conſiſt of the Rev'd Meſs^{rs}. Mansfield, Hubbard, Shelton, Ives, & P. Perry.[8]—

Voted; That thoſe who ſhall hereafter preſent themſelves to this Convocation to be admitted as Candidates for Holy Orders, ſhall, previous to their admiſsion, be examined by the Convocation, or the Standing Committee of Convocation.

Voted; That the 6th. Canon of the General Convention aforeſaid, be the general rule to direct the Convocation, or Standing Committee, in their examination of perſons to be admitted as Candidates.

Voted; That every Candidate for orders ſhall have been a Communicant in this Church, one year at least, previous to his recommendation for orders, & that this ſhall be a neceſsary qualification.

Adjourned at 9. °clock this evening,—to meet at 9. °clock, to-morrow-morning in the Church.

Thurſday, Octob^{r}. 6th. met in the Church at 9. °clock A. M. according to adjournment.—When, Prayers having been read by the Rev'd M^{r}. Ogilvie, the Convocation proceeded to buſiness.—

The Convocation having attended to the application of M^{r}. R. B. Marſhall to be admitted a Candidate for H. Orders, recommend to him, to apply to his ſtudies for one year, that he may qualify himſelf, as the 7th. Canon of the general Convention at

[8] Note VIII.

Philadelphia requires; & then the Convocation will chearfully encourage him & admit him a Candidate for orders, provided he obtain a title, & proper testimonials, agreeably to the 6th. Canon aforesaid.

Rev'd Messrs. Bostwick, Baldwin & Marsh joined the Convocation.—

Voted; That Mr. Seth Hart be recommended for examination for the order of a Deacon.—

Adjourned to 2. o clock P. M.—

2. °clock P. M. assembled as pr. adjournment.—

Voted: That, in the use of the Common Prayer Book, we will use the *Nicene-Creed* on Communion Days; & the Apostle's Creed on all other days.

Voted: That the College of Doctors shall consist of a limited number: Which number shall never be less than four; (allowing six months to supply a vacancy which may be caused by death or removal)—& shall never exceed six, unless by the consent of the Convocation.

Voted; That the instalment of the Doctors shall be by Diploma from the College of Doctors, which shall be announced by the Bishop in public, at the next Convocation.—

Voted; That the Acts of this Convocation relative to the College of Doctors, shall be published in the Connecticut-Journal.[9]

The Committee, appointed by the Convocation, in June 1790, to prepare Canons for the internal government of the Church in this State, made their report.

Voted: That the Canons reported by said committee, be revised & completed by the Bishop, & the College of Doctors; & laid before the next Convocation.

Adjourned; to meet at 9. °clock tomorrow-morning in the Church. 9. °clock met as pr. adjournment.

Prayers having been read by the Rev'd Mr. Marsh—the Convocation proceeded to business.—

Voted; That we will present a memorial to the General Assembly of this State, praying for a repeal of the *Certificate,* or *Conscience* Act, passed at their last session in May.

Voted; That the Rev'd Doctrs. Mansfield & Hubbard be a committee with the Bishop, to confer & concur with Jonn. Ingersoll Esqr. in drawing a memorial to be presented to the Assembly in behalf of this Convocation for the aforesaid purpose.—

[9] Note IX.

Voted; That a Committee be appointed to meet at Reading on the 10th. inst. to enquire into the state of the feveral Churches of Reading, Ridgefield & Danbury relative to their uniting & fettling the Rev'd D. Perry, Deacon, to be their Minister;—& that the Rev'd Mefsrs. Bowden, Shelton, Ogilvie, Clarke, & Perry, be a Committee for the purpose. In purfuance of which,—

Voted; That the Secretary be directed to fend a notification of sd. meeting to the Wardens & Vestry of the aforefaid Churches, & request their attendance, or of Committees in their ftead from sd. Churches

Voted; That each Clergyman recommend it to the people of his *Cure,* to choose one or more persons to repreſent them at a Convocation to be holden at the Church in N. Haven on the 30th. of May next at 10. °clock, A. M. which repreſentatives are to be considered as a Commttee. of conference, to confer with the Convocation, at that time & place, on all matters that respect the temporal interest of the Church.—

Sunday 9th. of Octobr. Mr. Seth Hart was ordained Deacon at Watertown.[10]—Sunday 16th. of Octr. the Rev'd D. Perry was ordained Priest at Stratfield by the Rt. Rev'd Samuel Bp. Connect.

[1792]

At a Convocation holden at East Haddam, on the 15th. of Febv. 1792.

Preſent

The Rt. Rev'd Bishop Seabury

The Rev'd Mefsrs. Hubbard	Rev'd Mefsrs. Prindle
Bowden	Clarke
Shelton	Ogilvie
Baldwin	E. Blakeley
Brunfon	S. Blakely

Convocation being opened at 10. °clock. A. M. the Rev'd Mr. Shelton was chosen Secretary (pro hac vice).

Voted; That unleſs the Wardens & Vestrymen of Christ's Church in Stratford, shall transmit to the Rt. Rev'd the Bishop of Connecticut, within 14 days after Easter-Monday next, a

[10] Note x.

Notification, that the congregation of s^d^. Church, have adopted the constitution of the Protestant Episcopal Church, as settled by the general Convention at Philadelphia, in Octob^r^. 1789, they (the Congregation) will be conſidered as having totally ſeparated themſelves from the Church of Connecticut.

Voted; That the Rev'd M^r^. Shelton acting as Secretary to the Convocation, ſhall transmit to the Wardens & Veſtrymen of Chriſt's Church in Stratford, the above vote.—

Voted; That the ſeveral Clergy make enquiry of their neighbouring Towns, & ſee what could be done towards erecting an Epiſcopal Academy; & make report to the next Convocation.—

Voted; That a Notitia Parochialis be made out, and exhibited to the next Convocation, for the year paſt.

Voted; That the next State Convocation be holden at New Haven, on the firſt Wednesday of June next, at 10. °clock in the morning.

Propoſed as Lay-Delegates to the Gen^l^. Convention at New York in Sept^r^. next, Meſs^rs^. Jon^n^. Ingerſoll Esq^r^. Thomas Belden Esq^r^. Philip Nichols Esq^r^. John Wooſter Esq^r^. Mark Prindle Esq^r^. & Ebenezar Baldwin.—

Thurſday 11. °clock went to Church. The Rev'd M^r^. Baldwin read prayers:—and the R^t^. Reverend the Biſhop of Connecticut, preached the Sermon.—

After Dinner, the Convocation roſe.—

At a Convocation of the Epis^l^. Clergy of Connect^t^. holden in Trinity Church, New Haven on the 6^th^. of June 1792—

Preſent—

The Right Rev'd the Biſhop

The Rev'd Meſs^rs^.	Dibble—	Rev'd Meſs^rs^.	Ives
	Mansfield		Clarke
	Hubbard		Foot
	Jarvis		Brunſon
	Bowden		Todd
	Shelton		Hull
	Baldwin		Marsh
	Perry		Ogilvie
	Prindle		Blakelee
			Blakelee
			Hart

On application of Mr. Herschel to be admitted as a Candidate for Holy Orders, he was referred to the Standing Committee:—who after due inquiry & examination, came to the following determination—"The Committee, for reasons laid before them, do not think proper to admit Mr. Herschel at prefent into the List of Candidates: & do direct that he fhall not continue to read prayers at Branford."—

A copy of the foregoing, by defire of the Committee, was transmitted by the Secry. of Convocn. to Mr. Herschel.—

Mefsrs. Rufsel Catlin & David Butler on due examination were found qualified for the order of Deacons:—and on Sunday following were ordained to the fame in Trinity Church, by the Rt. Rev'd Bp. Seabury.[11]

At a Convocation of the Episcopal Clergy of Connecticut, holden at Huntington on the 10th. of Octobr. 1792.

Prefent.

The Rt. Rev'd the Bishop

The Rev'd Dr. Mansfield	The Rev'd Mefsrs. Brunfon
The Rev'd Mefsrs. Hubbard	Ives
Bowden	Clarke
Tyler	Ogilvie
Shelton	Todd
Perry	Blakeslee
Prindle	

At 11. °clock A. M. proceeded to bufinefs.—Upon an application from a number of Episcopalians in the Parish of Exeter, & town of Lebanon, (who have formed themselves into a Society, & chosen for their Wardens Mr. Israel Williams & Dr. Noah Coleman) praying the Bishop & Clergy to confider them as a feparate eccleſiastical Society, & to allow them the privileges pertaining thereto:—Voted,—That faid people be confidered as a feparate eccleſiastical ſociety, provided they annex themſelves to the Cure of Hebron.—

Voted, That Mefsrs. Greens, Printers in New Haven, have the refusal of printing an Edition of the Common Prayer-Book:—& that the Rev'd Mefsrs. Hubbard & Bowden be a Committee to negotiate the bufiness with faid Printers. And they are hereby authorised to aſsure fd. Printers, that they with any perſons,

[11] Note xi.

whom they may choose as partners in the buſineſs, ſhall have the exclusive privilege of being recommended to the standing Committee of the General Convention for a Licence.[12]

At 9. °clock in the evening adjourned—to meet at 9. °clock to-morrow-morning, in the Church.

Thursday,—Met according to adjournment.—

The Rev'd M^r. Shelton read Prayers.—

Voted, That a Committee be appointed to make out a reviſion of the Articles, & preſent it to the next Convoc^n. for their approbation: & that ſaid Committee consist of the Rev'd M^r. Bowden, Rev'd D^r. Mansfield, Rev'd Meſs^rs. Hubbard & Jarvis.—

Voted, That ſhould an Act be obtained of the Gen^l. Aſsembly incorporating any number of perſons as Trustees of a Fund for the Bishop's ſupport, it is our wish, that The Rev'd D^r. Mansfield, Rev'd Meſs^rs. Hubbard, Bowden, Jarvis, Baldwin, Tyler, Perry & Shelton, may be members of that Corporation: And it is our deſire further, that at least an equal number of Laymen ſhould be included in the Corporation.[13]—

Voted, That, the ſame perſons, who were appointed a Standing Committee at the last Convocation, be continued to the next.

The Rev'd M^r. Hart, Deacon, preſented himself to be admitted to the order of Priest; & after due examination,—was on Sunday 14^th. Octob^r. ordained to the ſame in S^t. Paul's Church, Huntington, by the R^t. Rev'd D^r. Seabury.—An ordination ſermon was preached by the Rev'd M^r. Shelton.

[1793]

At a Convocation of the Episcopal Clergy of Connecticut, holden at Middletown on Wednesday June 5^th. 1793.—

Preſent.

The R^t. Rev'd Bishop Seabury

The Rev'd Meſs^rs.	Hubbard	The Rev'd Meſs^rs.	Brunſon
	Jarvis		Ives
	Tyler		Marsh
	Bostwick		Ogilvie
	Bowden		Hart
	Shelton	E.	Blakeſlee
	Baldwin	S.	Blakeſlee
	Perry		Butler
			Catlin

Deacons.

[12] Note XII.

[13] Note XIII.

Mr. Charles Seabury; & Mr. Daniel Boerhance (of Lanesborough) preſented themſelves for admiſſion to the order of Deacons. Being found qualified by due examination;—They were ordained, in Chriſt's Church by the Rt. Rev'd Samuel, Bp. of Connecticut.[14]

The Committee appointed at the laſt Convocatn. to make out a reviſion of the Articles of Religion, laid the ſame before the Convocation: Which reviſion being examined & conſidered was, with a few alterations, approved as far as the 17th. Article;—which, with thoſe that follow, was laid over for further conſideration, at the next Convocation.

Information being given to the Convocation, that the Rev'd Mr. Belden, Deacon, had, in ſeveral inſtances, officiated in the pariſh of another Clergyman, without proper permiſſion:—Voted, That the Secretary be directed to write to Mr. Belden, & tranſmit to him that Canon of the General Convention, which forbids ſuch irregular proceeding.

Voted, That the Secretary write to the Rev'd Dd. Perry, on the ſubject of his not attending the ſtated Conventions, or Convocations; & ſignify to him, that it is the wiſh of his Brethren, that he would not neglect to attend, whenever circumſtances will poſsibly admit.

The Rev'd Meſsrs. E. Blakeſlee, & S. Blackeſlee,—Butler & Catlin, Deacons, being examined for admiſſion to the holy Order of Prieſts, were, on Sunday 9th. of June ordained to the ſame by the Rt. Rev'd the Biſhop of Connecticut.—

The Convocation adjourned, to meet at New Milford on the laſt wednesday of Septr. next.

At a Convocation of the Epiſcopal Clergy of Connecticut, holden at New Milford, Septr. 25-1793.

Preſent,

The Rt. Rev'd Bp. Seabury

Rev'd Meſsrs.	Jarvis	Rev'd Meſsrs.	Marſh
	Prindle		Ogilvie
	Brunſon		Hart
	Ives		Butler

Voted—That the Rev'd Seth Hart act as Secretary—pro tempore.

[14] Note XIV.

Voted—That, whenever a certain paper relative to the Rev'd M^r. James Sayre be transmitted by the Bishop to the ſeveral Clergymen of the Church in Connecticut, they ſhall read it in the ſeveral Congregations under their care, on the first ſunday ſubſequent to their receiving it.—[15]

Voted,—That, the Clergy, in the execution of their ministerial office, can not pay any attention to the Church at Woodbury, until they accede to the Constitution of the Church in Connecticut.—

Voted.—That M^r. Smith Miles be admitted as a Candidate for Holy Orders.—

Voted.—That, no Clergyman ſhall organize any newly formed religious Congregation, until the next annual Convention:—and that it be recommended to any number of people wishing to be acknowledged a distinct Congregation in the Church, that they be repreſented at the next annual Convention, by one or more delegates, authorized to accede to the Constitution of the Church in Connecticut.

[1794]

At a Convocation of the Episcopal Clergy of Connecticut, holden in Trinity Church, N. Haven, June 5^th 1794.—

Preſent

The Rt Rev'd Bishop Seabury

The Rev'd Doct^rs.	Mansfield	The Rev'd Meſs^rs.	Brunſon
	Hubbard		Todd
	Jarvis		Prindle
The Rev'd Meſs^rs.	Tyler		Marsh
	Bowden		Ogilvie
	Shelton		Hart
	Baldwin		E. Blakelee
	P. Perry	Deacons	Butler
	Ives		Seabury
			Burhans

Prayers were read by the Rev'd M^r. Todd.

Voted, That the Rev'd Meſs^rs. Bowden, Shelton, & Baldwin be a Committee to examine Candidates, & to transact ſuch other

[15] Note xv.

buſineſs as may properly come before them till the next Convocation.—

Voted, That, Whereas a Petition has been preſented by a number of persons belonging to the Church in Pauqutannok, to this Convocation,—praying for liberty to admit Mr. King & others of his denomination into ſ.d Church for the purpose of performing divine ſervice—

After a full diſcuſsion of the ſubject:—

Voted, That this Convocation do not consider themſelves vested with power ſufficient to judge & determine on the request of the Petitioners.

Voted, That the Rev'd Meſsrs. Ives, Marsh & P. Perry be a Committee for the purpose of accommodating matters with the Epl. Congregation at Woodbury & reconciling them to a union with the Protestt. Episcopal Church.

Mr. —— Griswold admitted (after due examination) as a Candidate for Holy Orders.

Voted, That the Secretary write to the Rev'd David Perry, & inform him, that, if he does not attend the next Convocation, he must expect to fall under the Cenſure of the Church.

Adjourned without day

At a Convocation of the Episcopal Clergy of Connecticut, holden at the Rev'd Mr. Ives' in Cheshire on the 12th. of Novemr. 1794—

Preſent

The Rt Rev'd Bishop Seabury

Rev'd Doctrs.	Mansfield	The Rev'd Meſrs.	Todd
	Hubbard		Prindle
	Jarvis		Marsh
Rev'd Meſsrs.	Bowden		Ogilvie
	Shelton		Hart
	Baldwin		E. Blakelee
	P. Perry		S. Blakelee
	Ives	Deacons	Belden
	Brunson		Seabury

Prayers read by the Rev'd Mr. Shelton.

A ſermon preached by the Rt. Rev'd the Bishop.

Voted, That we will pay our equal proportion of the expence

that may accrue for the ſupport of a ſon of the Rev'd Mr. Bostwick deceased, at the Academy in Stratford, till the month of June 1795.—

On application of the Churches of Barrington, Salisbury, Canaan, & Sandersfield to this Convocation, that Mr. Smith Miles might be admitted into Holy Orders—

Voted, That, Whereas Mr. Smith Miles has by intense application to ſtudy, induced upon himſelf a debilitated ſtate of body, which has, at times, been accompanied with ſome derangement of mind,

The Clergy of the Church in Connecticut, therefore, do not think that it would be a prudent meaſure at preſent, to recommend him to the Bishop for Holy Orders:—But choose to defer his recommendation till his health ſhall appear to be ſufficiently confirmed to render him capable of performing the laborious duties of a Clergyman.

Voted, That the Rt. Rev'd the Bishop be requested to admonish the Rev'd David Perry of Ridgfield for his neglect in not attending the ſtated Convocations & annual Conventions. And that the Secretary be directed to write to the Episcopal Parishes of Ridgfield, Danbury, & Reading acquainting them with the ſame, & informing them, that unleſs the ſ.d Rev'd David Perry does attend the next annual Convention to be holden at Stratford the first wednesday in June next, at 10. °clock A. M. he will be ſuspended from his clerical office, on account of his contumacy.—

Agreably to this Vote, the Rt. Rev'd the Bishop ſent to the Rev'd David Perry a Letter of admonition,—of which the following is a true copy:—

Cheshire Novr. 14, 1794.

Rev'd Sir,

In compliance with a request of the Clergy aſsembled in Convocation at this place, & in purſuance of my own duty, I am to admonish you of your neglect in attending the meetings of your brethren, & on account of the apparent contempt you have thereby thrown on them, & on your Bishop, especially as you have been frequently put in mind of your duty in this respect, by their Secretary, at their particular instance. They wish to enquire of you concerning ſeveral reports which are circulating

in the Country to your disadvantage as a Clergyman; and unless you do attend on their next meeting according to the notification of their Secretary, a ſuspension from your Clerical Office will be iſsued against you.

I am, Rev'd Sir, your humble Serv^{t}.

S. Bp. Connect. & Rho. Iſl.—

The Rev'd D. Perry.

Adjourned without Day

[1795]

At a Convocation of the Episcopal Clergy of Connecticut holden in Stratford June 3^{d}. 1795.

Preſent—

The Rt. Rev. Bishop Seabury;

The Rev. Dr. Mansfield.	Rev. Meſs^{rs}. Clarke, Provid.
Rev. Meſs^{rs}. Hubbard	Marsh
Tyler	Ogilvie
Bowden	Hart
Shelton	D. Perry
Baldwin	E. Blakslee
Perry	S. Blakslee
Ives	Butler, Deac^{n}.
Brunson	Seabury, Deac^{n}.
Prindle	

Prayers read by Mr. Butler.

Mr. Amos Purdee, after examination (by the Rev. Meſs^{rs}. Shelton & Brunson) was admitted as a Candidate for Holy Orders.—

Voted, To recommend Mr. Smith Miles, Mr. Caleb Childs, & Mr. Viets Griswold, to the Bishop, for the order of Deacons.[16]

Whereas the Rev. David Perry has requested of the Bishop & his Clergy in Convocation, liberty to resign the pastoral charge of the parishes of Ridgfield, Reading, & Danbury, as well as to relinquish totally the exercise of the Ecclesiastical Function—therefore—

Voted, That his request be granted, & the resignation of his Letters of Orders be accepted.

[16] Note xvi.

Mr. D. Perry was furnished with a Copy of this vote.

Voted, That the Rev. Mefs^rs. Ogilvie, Shelton, & Perry be a Committee, to make enquiry into the ſtate of the parishes of Ridgfield, Reading & Danbury, in ſuch way & manner, & at such time and place, as they (the s^d. Committee) shall judge proper & expedient.—

Adjourned without Day.—

At a Convocation of the Episcopal Clergy of Connecticut, holden at Bristol, Octb^r. 21^st. & at Harwington Oct^r. 22—1795.

Present:

The Rt. Rev. Dr. Seabury:—

The Rev. Mefs^rs.	Hubbard	Rev. Mefs^rs.	E. Blakslee
	Shelton		S. Blakslee
	Baldwin		Hart
	Perry		Butler
	Ives		Griswold
	Prindle	Deacons	Green
	Todd		Miles
	Brunson		

A new Church (by the name of St. Matthew's Church) was consecrated, at Bristol, by the Rt. Rev. Dr. Seabury:—Who also preached an excellent Sermon on the occaſion.

The Rev. Mr. Griswold was admitted to the holy order of Priest.

M^r. Jonathan Bartlet, upon the report of the standing Committee, was admitted as a Candidate for holy Orders;— ☞ *but soon changed his mind.*

Adjourned to meet at Harwington at 11. °cl. to morrow morning.—

Thursday morning met as p^r. adjournment. A New Church (by the name of St. Mark's Ch^h.) was consecrated by the Bishop at Harwington,—who also preached the Consecration Sermon.—

After divine Service met at M^r. Bradley's

Voted, That the Bishop be requested to compose two Collects, for the use of the Clergy in this State, one to be used at the sitting of the Gen^l. Aſsembly;—& the other to be used at the Courts, & that they be printed.—[17]

[17] Note xvii.

Voted, That we will pay the expence of Harry Bostwic's schooling till next June.—& that information shall be given to his friends, that his ſupport will probably not be continued, unleſs some aid be afforded by the Laity.—

Voted, That the Bishop be requested to recommend to the ſeveral Congregations in his Diocese, the making collections for the ſupport of Harry Bostwick at the Academy.—

Adjourned without Day

[1796]

At a Convention of the Clergy of the P. E. Church in Connecticut, at Rev. Mr. Hubbard's N. Haven Oct^{r}. 20—1796—

Preſent.

Rev. Dr. Mansfield	Rev Meſs^{rs}. Brunson
Rev Meſs^{rs}. Hubbard	Ives
Jarvis	E. Blakſlee
Tyler	Todd
Bowden	Butler
Shelton	Seabury
Baldwin	Griswold
Perry	Green
Prindle	Smith, N. Port

After divine Service performed in the Church by the Rev. Mr. Baldwin.—

Reſolved, That the Rev. Mr Butler be requested to inform the friends of Harry Bostwick, that if ſ.d Bostwick chooses not to pursue the Study of Divinity, we can do nothing further towards defraying the expence of his education.

Reſolved, That a Letter of thanks be written to the Bishop of Landaff, for his excellent Apology for the Bible, (in answer to Thom^{s}. Paine's Age of Reason) signed by the President & counterſigned by the Secretary in behalf of this Convention.—

Reſolved, That Rev. Mr. Baldwin be requested to draw up an addreſs agreeably to the foregoing resolve.—

Reſolved, That each Clergyman shall propose to his parish, or parishes, the making of a Collection, ſome time previous to the next annual Convention, for defraying the expense of the Bishop Elect in obtaining Consecration.

Resolved, That Rev. Mr. Bowden (Bishop Elect) be requested to ſolicit aid of ſuch pious & charitable perſons, or ſocieties, as it may be convenient for him to make application to, in his Tour to Philadelphia, for the encouragement, ſupport, & benefit of the Episcopal Academy in Connecticut.

Reſolved, That the standing Committee of this Church be requested to write a letter in answer to the Letter which they received from the Standing Committee of the Church in Rhode Island.—

Reſolved, That, in the opinion of this Convention, it is expedient that a Presbyter of this Church should attend the Bishop Elect to Philadelphia, when he shall go for Consecration.

Voted, That the Rev. Mr. Baldwin be requested to attend the Bishop elect agreeably to the preceding Reſolve:—And that an attempt be made to make provision for defraying his expences, in the manner before provided for defraying the expence of the Bp. Elect.—

Adjourned to the next annual Convent^{n}. of the Clerical & Lay Delegates—

[1797]

At a Convention of the Episcopal Clergy in Connecticut, holden at Derby on the 1st. wednesday of June 1797

Preſent.—

The Rev. Dr. Manfield, President.

Rev. Mr. Hubbard	Rev Meſs^{rs}. Prindle
Rev. Dr. Bowden	Ives
Rev. Dr. Smith	Brunson
Rev. Meſs^{rs}. Shelton	Marsh
Baldwin	E. Blakslee
Perry	S. Blakslee
	Butler
	Seabury
	Green
	Miles

Rev. Mr. Butler read prayers.

Rev. Mr. Marsh preached.

Reſolved, That the Secretary be directed to write to the Vestry of the Church in Salisbury, & desire them to inform the Stand-

ing Committee of this Church, as to the truth of a report which has been circulated, that the Rev. Mr. Child has advanced ſentiments contrary to the doctrines of our Church.—

Reſolved, That the Rev. Mr. Marsh be requested to answer a Petition from a Church in Washington respecting certain Lands, which are claimed by ſaid Church, & also by the Church in Litchfield.—

Reſolved, That, if the Rev. Mr. Jarvis, the Bishop Elect, should go to Philadelphia for Conſecration, the Rev. Mr. Baldwin be requested to attend him:—And that it be recommended to the ſeveral Churches in the State to have collections for defraying the expences of both, by the 1st. Sunday in Augt. next, & that the money be ſent to the Rev. Mr. Hubbard by the 3d. of sd. month.

Reſolved, That the Rev. Mr. Smith be requested to write to the Convention of the Church in Rhode-Island, & inform them, that we shall be happy to continue in union with them, under the episcopal care of the Rev. Mr. Jarvis, (our Bishop elect) as before under Bishop Seabury.

Reſolved, That the Rev. Meſsrs. Baldwin, Shelton & Smith be the ſtanding Committee for the year enſuing.

Adjourned ſine die.

[1798]

At a meeting of the Bishop & Presbyters of the Protestant Episcopal Church in Connecticut at the house of Mr Thaddeus Clark at Oyster River on Wednesday the 22d day of August 1798.—[18]

Preſent

Right Revd Abraham Jarvis, Bishop.
Doctor Jeremiah Leaming
Doctor Richard Mansfield
Doctor John Bowden
Meſs Hubbard
Baldwin
Shelton
Ives
Prindle.—

[18] Note XVIII.

Mr Baldwin was chosen Secretary—

Mefs Smith, Shelton & Baldwin were appointed a Committee to frame Articles of Religion to be laid before the next State Convention—

Mr Bethel Judd was recommended to the Bishop for Deacon's Orders.—

Mr Jasper D Jones was admitted a Candidate for holy Orders—

Reverd Mr. Baldwin was requested to address the President of the United States in behalf of this Convocation—[19]

Divine Service was attended at the Church in West Haven—Revd Mr Baldwin read prayers. The Bishop delivered a Sermon & attended Confirmation.—

Convocation Adjourn'd Sine Die

Ashbel Baldwin Secretary

[1799]

At a Convocation of the Episcopal Clergy of the State of Connecticut holden at Derby on the 20th. Nov. 1799—

Present

The Rt. Revd. Bishop Jarvis.—

Dr.	Bowden	Mr.	Prindle
	Manffield		Todd
	Hubbard		Hart
	Smith		Griswold
Mr.	Shelton		Butler
	Baldwin		Bourhanse
	Ives		White
	Brunson		Judd—

Revd. Dr. Hubbard read prayers, &

Rt. Revd. the Bishop preached.

Voted—that the thanks of this Convocation be presented to the Bishop for his Sermon this day delivered at the Confecration of the new Church, & that the Secretary be defired to deliver the same.

Voted—that the Bishop with Dr. Bowden, Mefsrs. Ives, Hubbard & Brunson be a Committee for the purpose of framing a

[19] Note xix.

Canon to regulate Clerical attendance upon State Conventions & Convocations;—and also to addreſs certain clergymen of this Diocese upon the Subject of their neglect of those clerical meetings.

R^d. M^r. Hart preſented a Vote paſsed by the Episcopal churches of Wethersfield & Worthington, adopting the Constitution of the Prot. Epiſc. Ch. in this Diocese.

The Secretary preſented an Office of Induction for the conſideration of this houſe.

The Convocation reſolved itself into a Committee of the whole, D^r. Bowden in the chair, in order to examine the proposed Office, paragraph by paragraph.

The Chairman of the Committee reported to the President of Convocation, that the Committee approved of the proposed Office.

Voted—That the proposed Office of Induction be adopted by this houſe & that the thanks of the same be preſented to D^r. Smith for the same—that it be printed without delay, & that the Bishop be deſired to transmit a Copy of the same to the several Bishops in the U. S. & to the Standing Committees of those States, in which there are no Bishops.[20]

Voted—That Meſs^rs. Shelton and Smith be Auditors to examine & paſs M^r. Baldwin's Acco^tt. of Conventional monies.—

Adjourned ſine die—

William Smith Sec^y

[Two leaves have been left blank here. There was a meeting of the Clergy at New London, October 15, 1800.]

[1801]

At a Meeting of the Bishop & Clergy of the Diocese of Connecticutt in Convocation holden at (New Town) the 2^d. day of June 1801

[20] Note xx.

Present

Right Rev[d]. Abraham Jarvis, Bishop of Con.
Rev[d]. Mefs Mansfield DD
Bowden DD

Deacons	
Judd	Hubbard
Burges	Shelton
Thatcher	Baldwin
Jones	Prindle
Rogers	Brownson
	Marsh
	Butler
	Griswold
	Burhans

Mr. Baldwin was appointed Secretary.

M[r]. Camp & M[r]. Basfield petitioned to be admitted Candidates, and were negatived.—

Capt Chittenden presented a Vote passed by the Episcopal Congregation in Salisbury, adopting the constitution of the Protestant Episcopal Church of this Diocese.—

The report of the Standing Committee upon the complaint exhibited to them against Deacon Caleb Childs, was agreed to by this Convocation and the Bishop was requested to publish his sentence of degradation in such way & manner as he shall judge proper.—

Adjourned Sine Die

Ashbel Baldwin Secretary

At a meeting of the Bishop & Clergy of the Diocese of Connecticutt, in Convocation holeden at the City of Hartford the 10[th]. day of Nov[r]. 1801.—

Present

Right. Rev[d]. Bishop Jarvis, D.D.
Doctor Bowden
Fogg
Tyler

Deacons	
Jones	Shelton
	Baldwin
	Prindle
	Seabury

Doctor Marsh
Burhans
Griswold
Reyner
Butler
Warner
Rogers

Mr. Baldwin was elected Secretary.—

The following order of proceedings was agree'd upon for to morrow.—(viz)

A procefsion from Mr Reyner's to the Church.
Consecration Service by the Bishop.
Morning Service by Mr Seabury
Deed of Consecration by Mr Burhans
Induction Service by Mr Shelton
Sermon—by Mr Baldwin
Convocation adjourn'd untill 9 OClock to morrow

Opened agreeable to adjournment—when a procefsion was made agreeable to the order proposed last evening—from the house of Mr Reyner to the Church—when the office of Consecration & Induction was performed—[21] After Dinner the Convocation met at Mr Reyner's at 6 OClock P. M.—

On motion, Voted that the Bishop present the thanks of Convocation to Mr. Baldwin for his Sermon delivered before them this day.—

Voted, That the Revd. Mr Hubbard be requested to call on Deacon Bradley, & demand his Letters of Orders.—

Voted that Mr Whitlock be requested to call on Deacon Belden, & enquire of him whether he intends to relinquish his Clerical Office & if he intends to do so, demand his Letters of Orders—and if he does not intend to give up his Letters, that Mr Whitlock inform him of the Cannon of degradation, pafsed by the last General Convention.—

Resolved—That Mefs Tyler, Seabury, & Rogers be a Committee to call on Mr Solomon Blakesley & enquire of him the reasons for his not attending the State Conventions & Convocations.—

Adjournd Sine Die

Ashbel Baldwin Secretary.

[21] Note xxi.

[The following, on a slip of paper, is pinned into the book:
On motion

Resolved, that the Rev^d. Ammi Rogers produce Testimonials from the Brethren in the State of New York, previous to his taking a seat in the Convocation.

Ordered, that the above be kept on file, but not entered on the Journals.—]

[1802]

At a Meeting of the Bishop & Clergy in Convocation holden at Cheshire at the house of the Rev^d. Reuben Ives April 12^th. 1802

Prefent.—

Bishop Jarvis
Doctor Mansfield
Hubbard
Shelton
Baldwin
Ives
Prindle
Brownson
Todd
Blakesley
Griswold
E. Rogers
Warner
Rayner

Deacons
Jones
Whitlock
Burges
Kilbourn
Perry.—

Mr. Baldwin was chosen Secretary

A petition from Rev^d Evan Rogers was presented to the Convocation, to be removed from his Parish at Hebron, which was granted. Yeas 15—Nays 3—

Adjourned Sine Die

Ashbel Baldwin Secretary

At a meeting of the Bishop, Presbyters, & Deacons of the Diocese of Connecticutt holden at the house of the Rev^d. Ambrose Tood in Huntington on Wednesday the 2^d. day of June 1802

Prefent

Bishop Jarvis
Doctor Mansfield
Doctor Smith
Shelton
Baldwin
Prindle
Brownson
Todd
Marsh
Griswold
Reyner
Burges
Whitlock

Deacons
Brownson

Mr Baldwin was chosen Secretary.—

The Bishop presented the following ſentence of degradation which was agreed to by the Convocation, directed to be read publickly in the Churches of Stamford, Norwalk & Canaan, & orderd to be recorded by the Secretary—

Whereas Caleb Childs Deacon, hath been accused of holding Errors in Faith & of being guilty of immoralities & vices injurious to Christianity & disgraceful to the Character of a Clergyman.—And whereas a Committee hath been appointed to hear and consider the truth & merits of the Facts, exhibited in charge against him, whose ſummons for that purpose he utterly disregarded, & treated the whole ecclesiastical Authority with publick and avowed contempt—And whereas the Committee aforesaid, after a fair and full examination, have reported, that the crimes and misdemeanors charged upon him, were clearly & fully proved. From all which it appears that he hath rendered himself unworthy of the office of a Deacon.—Therefore by these presents, be it known unto all whom it may concern, that the sd Caleb Childs, is degraded from the exercise of the office of a Deacon, & is hereby forbidden to execute the same in any instance whatever in future—Of which, all Churches in the Diocese & all the Ministers thereof are called upon to take proper notice.—Done in Convocation at Huntington this 3d. day of June 1802, & in the 5th. year of our Consecration

Abraham Bishop Conect.—

Convocation adjourned *sine die.*

Ashbel Baldwin Secretary

[1803]

At a meeting of the Bishop, Presbyters, & Deacons of the Protestant Episcopal Church in Connecticutt holden at the house of James Clark Esq^{r}. in Danbury on the 1st. day of June 1803.—

Present

Right Rev^{d}. Bishop Jarvis D.D.—
Rev^{d}. Doctor Mansfield
Bela Hubbard
Philo Shelton
Ashbel Baldwin
Tillotson Brownson
Chauncey Prindle
Ambrose Todd
Truman Marsh
Charles Seabury
David Butler
Daniel Burhans

Visiting Brethren
Rev^{d} Joseph Warren
Rev^{d} Amos Pardee
Deacon Abraham Brownson.—

Rsolved that the Rev^{d} M^{r}. Hubbard, Rev^{d} M^{r}. Shelton & the Rev^{d}. M^{r}. Baldwin be a Committee to receive any information from M^{r}. Rogers, & the Lay Delegates accompanying him, which they may wish to communicate to the Convocation & report thereupon.—

Resolved that the Bishop of this Diocese be requested to require of the Rev^{d} Ammi Rogers that he produce Testimonials from the Bishop & standing Committee in the State of New York previous to his being admitted a member of this Convocation.—[22]

Convocation adjourn'd untill 8 OClock to morrow morning.—

Thursday Morning.—

On motion from M^{r}. Shelton—Resolved that the Secretary, transmit to the Parishes of Branford, Wallingford, & East-Haven the resolve of this Convocation, respecting the Rev^{d}. Ammi Rogers.—

Convocation adjourned Sine Die.—

Ashbel Baldwin Secretary

[22] Note xxii.

[1803]

At a meeting of the Bishop, Presbyters, and Deacons of the Episcopal Church of Connecticutt holden at the house of Mr Steele in Chewstown, Derby on the 5th. day of October 1803

Present.—

Right Revd Bishop Jarvis
Revd Doctor Mansfield
Revd Bela Hubbard
Revd Doctor Smith
Revd Philo Shelton
Revd Ashbel Baldwin
Revd Chauncey Prindle
Revd Tillitson Brownson
Revd Reuben Ives
Revd Ambrose Todd
Revd. David Butler
Revd Solomon Blakesley
Revd. Daniel Burhans
Revd. Henry Whitlock
Revd Alexander V Griswold

Divine Service was attended in the Church

Mr Whitlock read prayers—Mr Butler delivered a Sermon—After fervice the members of the Convocation convened at the house of Mr Steele.—

On Motion, Voted that the Bishop be requested to return thanks to Mr Butler for his Sermon delivered before the Convocation.—

Voted that Mr Samuel Griswold be recommended to the Bishop for holy Orders.—

Voted that the Testimonials presented by Joshua Dudley Esqre. in behalf of the Revd. Ammi Rogers, are not (in the opinion of this Convocation), agreeable to the requirements, made in their resolve pafsed at Danbury.

Voted the thanks of this Convocation to President, & Secretary for their attendance & Services.

Convocation Adjourned Sine. Die.

Ashbel Baldwin Secretary.—

[1804]

At a meeting of the Bishop, Presbyters, and Deacons of the Episcopal Church, in Convocation at the house of the Rev[d] Truman Marsh in Litchfield on the 6[th]. day of June 1804—

Present

Right Rev[d] Bishop Jarvis D D

Rev[d]. Bela Hubbard
John Tyler
William Smith D D
Philo Shelton
Ashbel Baldwin
Chauncey Prindle
Reuben Ives
Tillotson Brownson
Charles Seabury
David Butler
Truman Marsh
Menzies Rayner
Daniel Burhans
Henry Whitlock
Nathan B Burgis
Deacon Clemment Meriam

Visiting Brethren
Rev[d] Amos Pardee
Dea[n] Samuel Griswold

Convocation adjourned untill 7 OClock to morrow morning.—

Thursday 7 OClock A. M. Convocation opened agreeable to adjournment.

Rev[d] Ashbel Baldwin chosen Secretary.—

On motion

Voted that Mefs Baldwin, Burhans Rayner, Smith, & Ives be a committee to digest some plan for the future publication of the Churchman's Magazine, & report to this Convocation.—[23]

Convocation adjourned untill 8 OClock P M.—

Thursday 8 o'clock P. M.—

Convocation opened agreeable to adjourn[t].

The Committee appointed to digest a plan for publishing the Magazine, reported, that in their opinion, it would be advisable

[23] Note xxiii.

for the Convocation to appoint a permanent Committee, to meet as often as it shall be necessary at Cheshire & New Haven, to superintend the publishing the Churchman's Ma[ga]zine, which Committee shall be entitled to a reasonable compensation for their services, when the profits arising from the publication will admit of it.—The above report was accepted by the Convocation & Mefs Smith Ives, Baldwin, Meriam, Shelton, Brownson Burhans & Rayner were appointed the Committee—

On Motion, Resolved unanimously, that the Bishop, be requested to degrade Deacon Bradley from the office of Deacon.—

On Motion, Resolved unanimously, that the Bishop be requested to suspend the Rev[d] Ammi Rogers from the use of the Churches in this Diocese.—

Convocation voted thanks to the President & Secretary for their attendance & fervices

Convocation Adjourned fine die.

Ashbel Baldwin Secretary.

At a meeting of the Bishop & Presbyters of the Protestant Epis. Church of Connecticut in Convocation at the house of the Rev[d]. Doctor William Smith in Cheshire on the 3[d]. day of October 1804

Present.

Right Rev[d] Bishop Jarvis
Rev[d]. Bela Hubbard D. D.
Rev[d]. William Smith D. D.
Rev[d]. Philo Shelton
Rev[d]. Ashbel Baldwin
Rev[d]. Reuben Ives
Rev[d]. Chauncy Prindle
Rev[d]. Tillotson Brownson
Rev[d]. Ambrose Todd
Rev[d]. Daniel Burhans
Rev[d]. Menzies Rayner

Visiting Brethre[n]
Rev[d]. Bethuel Chittenden
Rev[d]. Calvin White.

Rev[d] A Baldwin was chosen Secretary.—

A procefsion was formed by the Clergy & the Students of the Academy, & moved from the Academy to the Episcopal Church, where Divine Service was attended.—Rev[d] M[r]. Rayner read

Prayers, & the Rev[d]. M[r] Burhans delivered a Sermon before the Convocation.—

Met at the house of Doctor Smith and adjourned untill 6 OClock P. M.—

6 OClock P. M.—

Met agreeable to adjournment.—

Mefs Baldwin, Ives, Brownson, Burhans, Shelton, Rayner, & Burgis, were appointed as Committee to negotiate with a Printer to publish the Churchman's Magazine the ensuing Year & also to contract with an Editor for the same, & it is to be understood that any five of the above named Persons may form a quorum for transacting the businefs.

Bishop Jarvis presented a sentence of degradation against the Rev[d] Ammi Rogers which was unanimously approved of, and ordered the same to be published in usual Form.—[24]

Voted the thanks of Convocation to the President & Secretary for their attendance & fervices.—

Convocation adjourned fine die

Ashbel Baldwin Secretary

By the Bishop of Connecticutt

The Rev[d]. Ammi Rogers, now residing in the Diocese hath for a long time conducted himself in such a way as is contrary to the rules of the Church, & disgraceful to his Office, therefore, by the advice, & at the desire of the Clergy of Connecticut, We the Bishop, do by these presents forbid, & direct the Clergy of this Diocese to forbid the s[d]. Rogers in future to officiate in their Churches & within their Parishes, & in all vacant Parishes the Wardens are desired to do the same, an[d] the Congregations are exhorted not to give countenance to a Man whose disorderly & refractory conduct is subversive of the harmony & peace of the Church.—

Abraham, Bishop of Conct.

New Haven, June 11[th]. 1804

A true Coppy of the Bishops Circular

Ashbel Baldwin
Secretary of Convocation

[24] Note XXIV.

[1805]

At a meeting of the *Bishop,* Presbyters, and Deacon of the Episcopal Church in Connecticutt in Convocation, holden at the house of the Rev[d]. Clemment Merriam in the city of Middletown on the 4[th]. day of June 1805—

Present.

Right Rev[d] Bishop Jarvis D. D.
Rev[d] Doctor Bela Hubbard
Rev[d] Doctor William Smith
Rev[d]. Philo Shelton
Rev[d] Ashbel Baldwin
Rev[d] C[h]auncey Prindle
Rev[d] Tillotson Brownson
Rev[d] Reuben Ives
Rev[d] Truman Marsh
Rev[d]. Charles Seabury
Rev[d]. Nathan B Burgis
Rev[d] Henry Whitlock
Rev[d] Menzies Rayner
Rev[d] Ambrose Todd
Rev[d] Nathan B. Burgis
Rev[d]. Daniel Burhans
Rev[d] Smith Miles

Deacons
Clement Merriam
Asa Cornwall
Samuel Griswold

Convocation adjourned untill 8 OClock to morrow morning—
Met agreeable to adjournment.

Meſs Deacon Clement Merriam
Deacon Samuel Griswold
Deacon Hilliar

were recommended to the Bishop for the order of Priests.—

Meſs Duncan
Barber
Wheeler
Searl
Buckley

were recommended to the Bishop for the order of Deacons.—

Voted Thanks to the President & Secretary for their Attendance & Services.—

Convocation adjourned Sine. die.

Ashbel Baldwin Secretary

At a meeting of the Bishop, Presbyters, and Deacons of the Protestant Episcopal Church of Connecticutt, in Convocation, holden at the house of the Widow Sarah Munday, in Stamford on Tuesday the 14th. day of October 1805.—

Present

Right Revd. Bishop Jarvis. D.D.
Revd. Bela Hubbard. D.D.
Revd. Philo Shelton
Revd Ashbel Baldwin
Revd. Chauncy Prindle
Revd Tillotson Brownson
Revd. Ambrose Todd
Revd. Daniel Burhans
Revd. Calvin White
Revd. Henry Whitlock
Deacon Rufsell Wheeler
Deacon Buckley.

Visiting Brethren
Revd John H Hobart
New York.
Revd. Evan Rogers
Rye.—

Revd Mr Baldwin was elected Secretary.

Resolved that the Revd. John H Hobart from New York, & the Rev. Evan Rogers from Rye be requested to take their seats in the Convocation as visiting Brethren.—

Resolved that Notification be given to Meſs Cary Leeds, Alexander Bishop, David Marsh, David Waterbury, Isaac Hawley, & others in Stamford, who are disſatisfied with the ecclesiastical proceedings of this Diocese, in regard to Mr Ammi Rogers, that the Convocation are now in ſeſsion, & that if they are desirous of having any interview with the Convocation, they will have an opportunity of being heard at 10 OClock A. M. to morrow at the place where the Convocation is now in Session, or such other place as shall be agree'd upon.—

Resolved that Notification be given to Mr Cary Leeds, that the Convocation are willing to enter into a conference with him, on the subject of the ecclesiastical proceeding of this Diocese, in regard to Mr Am[m]i Rogers at 10 OClock, A. M. to morrow at the place of the present ſeſsion, or any other place that may be agreed upon.—

Convocation adjourned untill 8 OClock A. M. to morrow.—

Wednesday 8 OClock A. M.

Convocation meet agreeable to adjournment.—

Upon a Communication received from Mr. Cary Leeds.— Mefs Revd Ambrose Todd & Daniel Burhans were appointed a Committee, to inform Mr. Cary Leeds that the Convocation are now ready to enter into a conference with him, respecting the ecclesiastical proceedings of this State, in regard to Mr Ammi Rogers.—

By request from the Convocation the Bishop transmitted to Mr Cary Leeds & others the following requisition (viz)—

Mefs Cary Leeds, Isaac Holly, Alexander Bishop &c.

Gentlemen—"As I am informed that you have the Key "of St John's Church in your keeping, & on the present occa- "sion, having need of the use of the Church, for the convenience "of the Convocation now afsembled in this Town, it is requested "that you send the key of sd. Church to the Bishop for the above "purpose.—Your compliance in this particular will be in strict "conformity to ecclesiastical duty.—

Abraham.—Bishop—Connecticutt.

Stamford October 16th. 1805.

The Committee appointed to have a conference with Mr Cary Leeds & others, made the following report—(viz) That they had attended to the subject of their appointment, & that Mr Leeds informed them that he could have no personal conference with the Convocation:—

The following Communication was made by the Bishop, to Mr. Ammi Rogers by the request of the Convocation.—

Stamford Oct r. 16th. 1805.

Sir—

I have this morning requested Mefs Cary Leeds, Isaac Hawley, & Alexander Bishop to deliver me the Key's of St John's Church in Stamford for the purpose of holding a Convocation in sd. Church—to which I have received for answer, that the sd. keys are exclusively subject to your controul—As Bishop of the Diocese of Connecticut, I now direct you to deliver me the Keys of said Church.

Abraham—Bishop—Connecticut.

Resolved—That Mr. Cary Leeds be informed that they have just received a communication from him; & acquaint him that they have an important communication to make him upon the subject of his last letter, which they will be ready to give him at 7 OClock this Evening.—

Convocation adjourned untill 6 OClock P. M.

6 OClock P. M.

Convocation Met agreeable to adjournment.

Meſs Revd. Philo Shelton, Revd. Daniel Burhans & Revd. Tillotson Brownson were appointed a Committee to draft an answer to the last communication from Cary Leeds to this Convocation.—

The Committee appointed to draft an answer to the last communication from Cary Leeds—made the following report, which was unanimously approved of, ordered to be engroſsed upon the journals of the Convocation, & a coppy thereof to be immediately sent to Mr. Cary Leeds, which was accordingly done.

To Carey Leeds, Alexander Bishop & others who are disſatisfied with the ecclesiastical proceedings of the Bishop & Clergy of the Diocese of Connecticut in regard to Mr. Ammi Rogers.—

The Bishop & Clergy of the diocese of Connecticut sincerely desirous, to promote the peace & preserve the authority of the church have met at Stamford in the hope that by a friendly conference with you, it would be in their power to satisfy you of the propriety and duty of submitting to the sentence pronounced upon Mr Ammi Rogers.—They regret that your refusal to engage in a personal conference has prevented that full, & fair discuſsion of the subject, which in every point of view was so desirable.—By persons who profess themselves Churchmen, in principles & in practice; they still cherish the hope that the following statement of facts from the authority of the church will be duly regarded.—It appears from page 17 of the journals of the house of Bishops a copy of which we herewith transmit to you; that on Friday Sepr. 14 1804—"a memorial was laid on the table from the Rev Ammi Rogers, accompanied with sundry document, and a letter requesting that a day may be appointed for the consideration of the points therein stated"—And it further

appears that the following Monday was afsigned for the purpose, & notice thereof given to Mr Rogers.—From page 19, it appears, that the house of Bishops resolved to go into an investigation of the matters which Mr. Rogers had bro't before them, in presence of such members of the house of Clerical & Lay Deputies as should pofsefs any information on the subject.—From page 20 it appears that the Clerical members from the state of Connecticut were admitted to a hearing on the subject of Mr. Rogers in his presence, documents on both sides were read, and a hearing was given to the parties concerned—From page 21 & 22 it appears that in consequence of an application from Mr Rogers made in the absence of the clergy from Connecticutt; the house of Bishops resolved that nothing should be done in the businefs except in the presence of both parties, & that on a further application of a Clerical Member from Connecticut, both parties were introduced on the following day, & a further hearing was given.—From page 23 it appears that at 7 OClock of the same day the house of Bishops met, & that the Right Revd Bishop White, the Right Revd Bishop More, & the Right Revd Bishop Parker were present, & that the Bishops came to a determination of which the following is an extract—"After a full inquiry &c.—to —— degradation from the ministry"—[24]

By recurring to the Journals, you will find that the above is an impartial statement of facts, & that the following particulars undeniably result from it—Mr. Ammi Rogers brought this businefs himself before the house of Bishops, & in the words of his memorial declared that—"he has never shunned investigation, but on the contrary has always requested it, and *now* prays that a candid & impartial enquiry may be made as to his conduct and character"—It appears that Mr. Rogers presented to the house his documents; and that a full hearing of the case, was at different times made in the presence of both parties; that Mr Rogers confirmed the wish that he expreſsed for an enquiry by always attending for the purpose. And it was not untill the close of the enquiry, & untill he had reason to fear the unfavorable result to himself, that he expreſsed to the Bishops that he did not wish them to Come to any decision.—Now as persons deeply interested for the peace of the church, & your spiritual

[24] Note xxiv.

welfare, we intreat your conscientious attention to the following considerations.—Can you suppose, that if Mr Rogers did not wish for an enquiry into his conduct by the house of Bishops; he would have permitted them to engage in it. without entering his solemn protest against it? Can you suppose that the Right Revd. Bishop White whose impartiality and mildness are so universally acknowledged, That Bishop More, who had been represented by Mr. Rogers, as friendly to him—that Bishop Parker, who had just made his solemn vows at the Altar, would have forced Mr. Rogers to an enquiry if he had not solicited it; would declare that they had made a full enquiry, and fair examination of the subject, if such enquiry & examination had not been made?—Can you suppose that these Bishops of the church, would have violated every obligation of truth & justice as well as the most solemn vows of office, by condemning an innocent man?—Could Mr. Rogers have had a trial before a more impartial tribunal?—Or can you suppose that after the house of Bishops, had made a full enquiry, & pronounced their opinion, any thing else was left to the Bishop of Connecticut than to carry their decision into effect? Mr Rogers made an appeal to the house of Bishops—They tho't proper to investigate his conduct & to pronounce a decision.—The cannons of the church of Connecticut in regard to the trial of Clergymen could here have no operation.—The Bishop of Connecticut was the agent to carry the decision of the house of Bishops into effect—Mr Rogers has been solemnly degraded from the ministry after a full investigation of his conduct, & a discufsion in regard to him by the highest authority of the Church—We entreat you as friends to the peace of society & the order & harmony of the church; we entreat you by your character as Church[men]—by the memory of your forefather who cherished the church with inviolable fidelity—we entreat you by the prospect of that awful tribunal at which all mankind must be judged, to regard the divine injunction—"Hear the church"—In the language of the Apostle we exhort you, Brethren, "Put from you that unworthy person"—Remember the injunction of our Lord—"If any man refuse to hear the church, let him be unto you as a heathan man & a publican"—In the spirit of meeknefs & affection we entreat you "Rend not that divine body the church which your Redeemer purchased with his

blood—For ourselves we most solemnly declare, that mindful of the comiſsion given to us by our divine Master, & relying on his promise, that He will be with His church alway, even to the end of the world, we shall esteem it our sacred duty to preserve inviolate the authority committed to us,—And we trust that what is there "done" by the lawful Governors of the church "on Earth will be ratified in Heaven"—

Tillotson Brownson Chairman of Commi.

Rev^{d} Tillotson Brownson, Doctor Bela Hubbard & Rev^{d} Ashbel Baldwin were appointed a Committee with full power to confer with Oliver Steele & Co printers of the Churchmans Magazine on the subject of a future publication of s^{d}. Magazine.—

Meſs Rev^{d} A Baldwin, Rev^{d} P Shelton, Rev^{d} A Todd, & Rev^{d} D Burhans were appointed a Committee to publish such part or parts of the Journals of the present Convocation as they shall think proper.—[25]

Meſs Rev^{d} A Baldwin, Rev^{d} P Shelton, Rev^{d} A Todd & Rev^{d} D Burhans were appointed a Committee to publish a history of the ecclesiastical proceedings, in regard to M^{r} Ammi Rogers.—

Convocation adjourned untill 9 OClock A. M. to morrow.—

Thursday Morning 9 OClock A. M.—

Convocation meet agreeable to adjournment.—

Resolved—That M^{r} Carey Leeds be informed that the Convocation have received his communication of October 16th. accompanied with a certain vote of a meeting held at St John's Church in Stamford on the 27th. day of May 1805 attested by Isaac Holly Jn^{r}. by which they have declared that they are not under the direction nor ameniable to the Authority of any Bishop.—This Convocation have therefore no further communications to make to M^{r} Leeds on this subject.—

Resolved. That this Convocation have a grateful sense of the attention of their Brethren in the Diocese of the State of New York, by requesting several Presbyters of their body, to make a Visit to this Convocation, with a view to promote a friendly intercourse, & that this Convocation will most cheerfully unite with them in promoting that desirable Object.—

[25] Note xxv.

Resolved—That it shall be the duty of the Secretary of Convocation to give information to the Bishop of the state of New York of the time & place of their meetings.—

Rev^{d} M^{r} A Baldwin, Rev Doctor Hubbard & Rev^{d}. P Shelton were requested to attend the next Convocation in the State of New York.—

Voted the thanks of Convocation to the President & Secretary for their attendance & fervices.—

Convocation Adjourned without day.

Ashbel Baldwin Secretary

[1806]

At a meeting of the Bishop, Presbyters, and Deacons of the Protestant Episcopal Church of Connecticutt holden at the house of the Rev^{d}. Reuben Ives in Cheshire on the 3^{d}. day of June 1806.—

Present—Right Rev^{d}. Bishop Jarvis D D.
Rev^{d}. Bela Hubbard D D
Rev^{d}. William Smith D D
Rev^{d}. John Tyler
Rev^{d}. Philo Shelton
Rev^{d}. Ashbel Baldwin
Rev^{d}. Chauncey Prindle
Rev^{d}. Tillotson Brownson
Rev^{d}. Reuben Ives
Rev^{d}. Charles Seabury

Deacons
Rufsel Wheeler
Roger Searl
Virgil. H Barber.

Rev^{d}. Solomon Blakeley
Rev^{d}. Truman Marsh
Rev^{d}. Menzies Rayner
Rev^{d}. Clement Merriam
Rev^{d}. Charles White
Rev^{d}. Henry Whitlock

Rev^{d} Ashbel Baldwin was chosen Secretary.—

On motion by Mr. Baldwin—Resolved, that in future no person shall be considered as a Candidate in this Diocese, untill he has been examined by the Bishop, or such of his Presbyters as he may appoint and that previous to any such examination

being had the person offering himself to become a Candidate, shall have studied with the Bishop, the Principal of the Academy or some other Presbyter in the Diocese at least one year, if he has received the honors of some College, or incorporate Academy, or the term of two Years if he has not received such honors.—

Convocation adjourned untill 6 OClock A. M. to morrow.—

Thursday Morning 6 OClock

Convocation meet agreeable to adjournment.—

But as there appeared to be no businefs, to be laid before them, it was adjourned without day.—

Ashbel Baldwin Secretary

At a meeting of the Bishop & Presbyters of the Protestant Episcopal Church in Connecticutt holden at the house of the Rev^{d}. Daniel Burhans in NewTown the 7th. day of October 1806.—

Present

Right Rev^{d}. A Jarvis D D
Rev^{d}. Doctor Mansfield
Rev^{d}. Doctor Hubbard
Rev^{d}. Philo Shelton
Rev^{d}. Ashbel Baldwin
Rev^{d}. Chauncey Prindle
Rev^{d} Tillotson Brownson
Rev^{d} Reuben Ives
Rev^{d}. Truman Marsh
Rev^{d}. Daniel Burhans
Rev^{d}. Calvin White
Rev^{d} Minzies Rayner
Rev^{d}. Roger Searle

Deacons
Rufsel Wheeler
Virgil H Barber

Visiting Brethren
Jonathan Judd
from the State of
New York—

Rev^{d} Ashbel Baldwin was chosen Secretary.

Voted that all regular Clergymen, belonging to the Episcopal Church, who may be present during the fession, be invited to take a seat as visiting Brethren.—

The Rev^{d} Truman Marsh, Rev^{d} Menzies [Rayner,] Rev^{d} Ashbel Baldwin & Rev^{d}. Tillotson Brownson were appointed a Committee to enquire into the state of the Church in the Diocese & report to this or the next Convocation.—

Convocation adjourned untill to morrow at 8 OClock A. M.—

Wednesday 8 OClock A. M.

Convocation meet agreeable to Adjournment.

Convocation adjourned untill 6 OClock P. M.—

6 o'clock P. M.

Convocation meet agreeable to adjournment.—

Whereas the Convention of the Episcopal Church holden at NewTown this 8th. day of October, decided that they were not competent to judge respecting the suspension & degradation of Ammi Rogers.—

Resolved by the Convocation that in their opinion the only proper board for redrefs of grievances complained of by sd Rogers in consequence of his suspension & degradation is the House of Bishops, to whose decifion the Convocation are ever ready to submit.—

Rvd Mr Brownson, Revd Mr. Whitlock & Revd Mr Rayner be appointed a committee to write to Bishop White, Bishop Clagget, & Bishop Moore & request their opinion on the subject of Ammi Rogers—

Leave of Absence was granted to the Revd. Mr. Baldwin during the remainder of the Sefsion

Revd. Mr. Shelton appointed Secretary Pro. Tem.

The committee appointed to write to the Bishops, reported the following letter, which was directed to be signed by the secretary & transmitted to the several Bishops who were present at the last General Convention.—

Right Revd Sir.—

The Bishop of Connecticutt with the advice of his Presbyters in Convocation afsembled at Cheshire in the Month of October of the Year 1804, pafsed sentence of degredation against Mr Ammi Rogers. In taking this step, the Bishop conceived himself warranted by the proceedings had with regard to the said Mr Rogers before the House of Bishops at New York.—This opinion was formed on the consideration of the full, & solemn hearings that were given to Mr Rogers & the Delegation from Connecticutt: & on the conceived impropriety of again calling in question facts which the highest ecclesiastical authority in our Church, had said were proved.—Having nothing in view, as is hoped & believed, but the honour of God's Church & the pros-

perity of true religion, it is found with regret that a different opinion has been expreſsed by two of the members of the house of Bishops; in their affidavits given to M^r^ Rogers; which has exposed the Church in Connecticut to much inconvenience & trouble, & the danger of an unhappy ſcism greatly increased by the efforts now carried on by the s^d^ M^r^ Rogers & his adherents.

If these evils are to be ascribed to the Governors of the Church in Connecticut in consequence of their erroneous conclusions from what was done at New York, they flatter themselves that it was the error of the head, & not of the heart; But however this may be, they stand ready to be corrected by the competent authority.—And being disposed to do every thing in their power for the peace of the Church they do hereby request that you will, in conjunction, with the other Bishops concerned, transmit a statement of your view of the whole subject, together with your advice to Connecticut, how it would be prudent in the present state of things, to proceed; & particularly whether it would be advisable to give M^r^ Rogers a new Trial on the ground of Nulity in the act of degradation.

Your advice on this, or any other point, that may tend to remove the unhappy embarasments, under which the Church is laboring will be thankfully received & seriously weighed, & considered.—

Convocation adjourned without day.

Ashbel Baldwin Secretary.

[1807]

At a meeting of the Bishop, Presbyters and Deacons of the Protestant Episcopal Church of Connecticutt holden at the house of Deacon Ruſsel Wheeler in Watertown on the 2^d^. Day of June 1807.—

Present Right Rev^d^. Bishop Jarvis

Rev^d^. John Tyler
Rev^d^. Philo Shelton
Rev^d^. Ashbel Baldwin

Deacons—
Ruſsel Wheeler — Rev^d^ Chauncey Prindle
Cornwall — Rev^d^. Tillitson Brownson
Horace V Barber — Rev^d^ Reuben Ives
Rev^d^. Truman Marsh

Rev^{d}. Daniel Burhans
Rev^{d} Menzies Rayner
Rev^{d} Henry Whitlock
Rev^{d} Nathan B Burgis

Rev^{d}. M^{r} Buckley from Poukeepsiee in the State of New York was present & requested to take a seat.—

Rev^{d} M^{r} Baldwin was chosen Secretary.—

A letter from the Rev^{d} Doctor Hobart of New York, respecting the Churchmans Magazine was read—& Meſs the Rev^{d}. M^{r}. Shelton, Rev^{d} M^{r} Marsh, & the Rev^{d} Mr Brownson were appointed a committee to answer the same.—

Convocation adjourned untill 7 OClock to Morrow Morning.—

Wednesday June 3^{d}. 7 OClock A M.

Convocation opened agreeable to the adjournment

Letters from Bishop White, Bishop Clagget, & Bishop More were read, and ordered to be kept on file.—

An Addreſs from Ammi Rogers to the Convocation was read, and ordered to be kept on file.—

Voted the thanks of the Convocation to the Rev^{d} Daniel Burhans for his sermon delivered at the Ordination of the Rev^{d} M^{r} Wheeler.—

Convocation Adjourned without day.

Ashbel Baldwin Secretary

At a meeting of the Bishop, Presbyters & Deacons of the Protestant Episcopal Church of Connecticut, in Convocation holden at the house of the Rev^{d}. John Tyler in Norwich on the 7th day of October 1807.—

Present.

Right Rev^{d} Bishop Jarvis D. D.
Rev^{d} Bela Hubbard D. D.
Rev^{d} John Tyler
Rev^{d} Ashbel Baldwin
Rev^{d} Truman Marsh
Rev^{d} Charles Seabury
Rev^{d} Daniel Burhans
Rev^{d} Menzies Rayner
Rev^{d} Asa Cornwal

Deacons

Rev[d] Elijah G Plum
Rev[d] David Baldwin
Rev[d] Benj[n] Burham

Visiting Brethren

Rev[d]. Alexander V Griswold—Bristol
Deacon John Ward—NewPort

On motion—Voted, that the Rev[d] M[r] Griswold & Deacon John Ward from the Diocese of Rode Iseland be requested to take a seat in this Convocation as visiting Brethren.—

Voted, That in future the Deacons shall be admitted to vote in Convocation, in all cases excepting when the Bishop decides it will be improper for them to act.—

Voted That Bishop Jarvis, Mefs Baldwin & Burhans be appointed a Committee with full powers to secure a copy rite for the Churchman's magazine, for the Bishop & Clerg[y] of this Diocese, upon condition such copy rite can be legally secured to them & upon condition such a measure shall meet with the approbation of the clergy in New York—and that they be empowered by this body, to negociate with the Printers, & others concerned the manner of its future publication.—[25]

Convocation adjourned untill 8 OClock tomorrow morning.

Thursday Morning 8 OClock

Convocation meet agreeable to adjournment

Convocation adjourned to attend publick fervice.

A Procession was made to Christs Church, when Morning Prayers were said by the Rev[d] Asa Cornwal, & a Sermon was delivered by the Rev[d] Menzies Rayner.—

Thursday 6 OClock P. M.

On motion.—Voted the thanks of this Convocation to the Rev[d] M[r] Rayner for his sermon delivered before them.—

Voted the thanks of the Convocation, to the President & Secretary for their attendance, and services.—

Convocation adjourned without day

Ashbel Baldwin Secretary

[25] Note xxv.

[1808]

At a meeting of the Bishop, Presbyters & Deacons of the Protestant Episcopal Church in Connecticut in Convocation holden at the house of the Rev[d] Henry Whitlock in Norwalk on the 30[th]. day of August 1808.—

Present

Right Rev[d] Bishop Jarvis D. D.
Rev[d] Bela Hubbard D. D.
Visiting Brethren
from Maryland
Rev[d] John Kewley M.D.
Rev[d] Bethel Judd
from New York State
Rev[d]. George Strebeck
Rev[d] Evan Rogers
Rev[d] Philo Shelton
Rev[d] Afhbel Baldwin
Rev[d] Daniel Burhans
Rev[d] Menzies Rayner
Rev[d]. Calvin White
Rev[d] Asa Cornwall
Rev[d] Henry Whitlock
Rev[d] Ambrose Todd

Deacons—

Rev[d] Elijah G Plumb
Rev[d] Benjamin Benham
Rev[d] Zalmon Wheaton

The Rev[d] Ashbel Baldwin was elected Secretary.—

The Rev[d] John Kewley of Chester Parish & the Rev[d]. Bethel Judd of St Ann's at Anapolis in Maryland were present & requested to take a Seat in Convocation as visiting Brethren.—

Voted, that the Committee appointed at the last Convocation respecting the Churchman's Magazine be discharged from any further consideration of that subject.—

Convocation adjourned untill 8 OClock to morrow Morning.—

Wednesday 8 OClock A. M.

Convocation opened agreeable to adjournment

The Rev[d]. George Strebeck from New York & the Rev[d] Evan Rogers from Rye were present, & were requested to take their seats as visiting Brethren.

Convocation adjourned to attend publick Service.—

Morning Prayers were read by the Rev[d]. Menzies Rayner & a sermon was delivered by the Rev[d]. Daniel Burhans & Deacons Benjamin Benham & Elijah G Plumb were admitted to the holy Order of Priests.—

Wednesday 5 OClock P. M.

Convocation opened in due form.—

The Rev^{d}. Henry Whitlock & the Rev^{d} Salmon Wheaton were requested by the Convocation to attend the Convocation in New York.—

Voted the thanks of this Convocation to the Rev^{d} Daniel Burhans for his Sermon delivered before them.—

Voted the thanks of Convocation to the President and Secretary for their attendance & ſervices.

Adjourned sine Die

Ashbel Baldwin Secretary

[1809]

A Convocation of the Presbyters of the Episcopal Church in Connecticutt was holden at the house of Cap^{t}. Timothy Johnson in Guilford on the 6th. day of June 1809—

Present.

Rev^{d}. John Tyler—President
Rev^{d}. Ashbel Baldwin
Rev^{d}. Chauncey Prindle
Rev^{d}. Tillotson Brownson
Rev^{d}. Reuben Ives
Rev^{d}. Truman Marsh
Rev^{d}. Daniel Burhans
Rev^{d}. Nathan B Burges
Rev^{d}. Menzies Rayner
Rev^{d}. Ruſsel Wheeler
Rev^{d}. Benjamin Benham
Rev^{d}. Virgil H Barber
Rev^{d}. John Kewley
Rev^{d}. David Baldwin

Visiting Brethren.

Rev^{d} Abraham Beach D. D. from New York
Rev^{d} Abraham Brownson from Vermont

Rev^{d}. Ashbel Baldwin was elected Secretary.—

Convocation adjourned untill 8 OClock to morrow Morning.—

Wednesday Morning 8 OClock

Convocation meet agreable to the Adjournment.

Rev^d. Elijah G. Plumb
Rev^d. Charles Seabury
Rev^d. Philo Shelton } took their seats.—

Resolved that the Rev^d Doctor Beach & the Rev^d. M^r. Brownson he requested to take their seats with the Convocation as visiting Brethren during its present ſeſsion.—

On motion by M^r. Ives, resolved unanimously that the Bishop be requested to appoint a meeting of Convocation at Cheshire on the First Wednesday of October next.—

Convocation adjourned untill 7 OClock P. M. for the purpose of attending publick service in the Church—A proceſsion was then formed from the house of Capt Johnson to the Episcopal Church by the Clergy & Lay Delegates—Morning Prayers was read by the Rev^d. Ruſsel Wheeler, & a Sermon was delivered by the Rev^d Ashbel Baldwin—The Revd. David Baldwin was duly & canonically instituted into the Rectorship of Christ's Church in Guilford, & the Churches of North Guilford, and North Killingsworth.—[26]

Wednesday 7 OClock P. M.

Convocation meet agreeable to the adjournment.

Rev^d. M^r Baldwin & the Rev^d M^r Shelton were requested to attend the State Convention in New York.—

Convocation adjourned untill to morrow at 11 OClock A. M.

Thursday 11 OClock.

Convocation met agreeable to the adjournment.

Voted the thanks of Convocation to the President & Secretary for their Attendance & Services.

Adjourned Sine Die

Ashbel Baldwin Secretary

New Haven October 26^th. 1809

At a meeting of the Bishop & Presbyters of the Protestant Episcopal Church in Connecticutt in Convocation holden at Trinity Church in New Haven on Wednesday the 26^th. day of October 1809.

[26] Note xxvi.

Present.

Right Rev^d. Bishop Jarvis. D. D.
Rev^d. Richard Mansfield D D
Rev^d. Bela Hubbard D D.
Rev^d. Philo Shelton
Rev^d. Ashbel Baldwin
Rev^d. Tillotson Brownson
Rev^d. Truman Marsh
Rev^d. Chauncey Prindle
Rev^d. Daniel Burhans
Rev^d. Solomon Blakesley
Rev^d. Rogers Searle
Rev^d. Calvin White
Rev^d. Rufsel Wheeler
Rev^d. Virgil H Barber
Rev^d. Nathan B Burges
Rev^d. Asa Cornwall
Rev^d. David Baldwin
Rev^d. Joseph D. Welton—Deacon.—

Morning Prayers were read by the Rev^d. Doctor Hubbard.—Rev^d. M^r. Barber was appointed secretary Pro. Tem.

Voted that this Convocation be adjourned untill 9 OClock to Morrow morning, then to meet at the House of Bishop Jarvis.—

Thursday 9 OClock A. M.

Convocation meet agreeable to the adjournment And as there was no businefs laid before the Convocasion it was adjourned without day.—

Ashbel Baldwin Secretary

[1810]

At a meeting of the Bishop, Presbyters, & Deacons of the Protestant Episcopal Church in Connecticut holden at the house of Capt Amzi Talmage in Plymouth on the First Tuesday of June 1810.

Present.

Right Rev^d. Bishop Jarvis
Rev^d. Richard Mansfield D D
Rev^d. Bela Hubbard D D

Rev^{d}. Philo Shelton
Rev^{d}. Ashbel Baldwin
Rev^{d}. Chauncey Prindle
Rev^{d}. Tillotson Brownson
Rev^{d}. Daniel Burhans
Rev^{d}. Henry Whitlock
Rev^{d}. Menzies Rayner
Rev^{d}. David Baldwin
Rev^{d}. Benjamin Benham
Rev^{d}. Rufsel Wheeler
Rev^{d}. Virgel H Barber
Rev^{d}. Roger Searle
Rev^{d} Salmon Wheaton
Rev^{d}. Solomon Blakesley
Rev^{d}. Smith Miles

Deacons

Rev^{d}. Joseph D Welton
Rev^{d}. Sturgis Gilbert
Rev^{d}. Daniel M^{c}Donald
Rev^{d}. Samuel F Jarvis
Rev^{d}. Reuben Hubbard

Convocation adjourned to meet at 8 OClock to morrow.—

Wednesday 8 OClock A. M.

Convocation meet agreeable to the adjournment.

A procefsion was formed to the Church. Morning Prayers was read by the Rev^{d}. Samuel F Jarvis, and a sermon delivered by the Rev^{d}. Chauncey Prindle, and the Rev^{d}. Roger Searle was duly, and canonically instituted into the Rectorship of St. Matthews & St. Peters Churches in Plymouth, by the Rev^{d}. Philo Shelton.—

Voted the thanks of Convocation [to] the President and Secretary for their attendance & fervices

Convocation adjourned without day

Ashbel Baldwin Secretary

[1812]

At a meeting of the Bishop, Presbyters & Deacons of the Protestant Episcopal Church in Convocation holden at the house of the Rev^d. Henry Whitlock in New Haven on Wednesday the 19. of Feb^y. 1812.—

Members Present.

Right Rev^d. Bishop Jarvis, D. D.
Rev^d. Bela Hubbard, D. D.
Rev^d. Philo Shelton.
Rev^d. Ashbel Baldwin.
Rev^d. Daniel Burhans.
Rev^d. Henry Whitlock.
Rev^d. Bethel Judd.
Rev^d. Virgel H Barber.
Rev^d. Rufsel Wheeler.
Rev^d. David Baldwin.
Rev^d. Roger Searl.
Rev^d. Elijah G Plumb.
Rev^d. Joseph D Welton.

Convocation was opened at 9 OClock A. M. and prayers were read by the Secretary.

The following rules were adopted.—

Rules of Order.—

1^st. In all Convocations in this State, in case of the Bishop's absence; the Senior Clergyman shall preside, and be stiled the President.—

2. Prayers shall be attended at the opening of the Convocation, & at all times to which the same shall be adjourned in the Morning.—

3. The President shall take the chair, & proceed to businefs at the hour appointed.—

4. Every member disposed to move any question, or to speak upon any question already moved shall rise & respectfully addrefs himself to the presiding Officer.—

5 No member shall be permitted to speak more than twice upon any question without consent of the Convocation.—

6. Every member shall attend to the businefs of the Convocation.—

7 No member shall leave the Convocation without permiſsion of the President.—

8. No member shall interrupt another when speaking.—

9 The President shall determine all questions of order.—

10. At the opening of every Convocation the foregoing Rules shall be read.—

The Bishop delivered an Addreſs to the Convocation.

The Bishop retired, & the Revd. Doctor Hubbard took the chair.—

On motion, resolved unanimously that the President return the thanks of this House to the Bishop for his affectionate Addreſs delivered to the Convocation.—

The Bishop returned & took his seat.—

The Revd Doctor Hubbard, Revd. Mr Judd & the Revd. Mr Shelton were appointed a Committee, to report on that part of the Bishops addreſs respecting the present state of the Diocese of New York.—

On motion, Resolved that the Bishop be requested to notify the meetings of Convocation, by a Circular addreſsed to the Presbyters & Deacons.—

Revd Mr Burhans appeared & took his seat.—

Convocation adjourned untill 3 OClock P. M.

Wednesday 3 OClock

Convocation meet agreeable to Adjournment.—

Revd. David Baldwin appeared & took his seat.—

The Committee appointed to report on the Bishops addreſs, made the following, which was accepted.—

The Committee appointed to report on that part of the Bishops addreſs, which relates to the unhappy difficulties existing in the Diocese of the State of New York, beg leave to report, that a Committee be appointed to advise with our Brethren of that Diocese, & to take such prudential measures to remove those difficulties as by the bleſsing of God may be in their power.—

Bela Hubbard
Philo Shelton } Committee
Bethel Judd

The Revd. Tillotson Brownson, Revd. Philo Shelton, Revd. Bethel Judd, Revd. Daniel Burhans were appointed a committee to carry the design of the foregoing Report into effect.—[27]

[27] Note xxvii.

Convocation adjourned one hour.

Wednesday 8 OClock P M.

Convocation meet agreeable to adjournment.

Resolved, That a Petition be preferred by the Bishop & Clergy of the Diocese of Conncut., with the consent & approbation of the board of Trustees of the Episcopal Academy, to the next Legislature, praying that said Academy may be erected into a College.—[28]

The Rev[d]. M[r] Brownson, Rev[d]. M[r] Chase, Rev[d]. M[r]. A Baldwin, Rev[d] M[r] Whitlock, & Rev[d]. M[r]. Judd were appointed a Committee to draft said Petition & advocate the same before the Legislator.

Voted the Thanks of Convocation to the President & Secretary for attendance & services.

Convocation adjourned without day.

Ashbel Baldwin Secretary

[Two pages have been left blank here, apparently by mistake.]

At a meeting of the Bishop, Presbyters & Deacons of the Protestant Episcopal Church of Connecticut in Convocation holden at the house of John Morgan Esq. in Hartford on the 2[d]. day of June 1812.—

Present Right Rev[d]. Bishop Jarvis D. D.
Rev[d]. Bela Hubbard D. D.
Rev[d]. Philo Shelton
Rev[d]. Ashbel Baldwin
Rev[d]. Tillotson Brownson
Rev[d]. Reuben Ives
Rev[d]. Chauncey Prindle
Rev[d]. Charles Seabury
Rev[d]. Truman Marsh
Rev[d]. Daniel Burhans
Rev[d]. Philander Chase
Rev[d]. Menzies Rayner
Rev[d]. Smith Miles
Rev[d]. Henry Whitlock
Rev[d]. Rufsel Wheeler

[28] Note xxviii.

Rev[d]. Virgil H Barber
Rev[d]. Benjamin Benham
Rev[d] Asa Cornwall
Rev[d]. David Baldwin
Rev[d] Roger Searle
Rev[d] Joseph D Welton

Deacons

Rev[d]. Daniel M[c]Donald
Rev[d]. Frederick Holcomb
Rev[d]. Nathaniel Huse
Rev[d]. Birdsey G Nobles
Rev[d]. Isaac Jones

Meſs Brownson, Shelton, & Searle were appointed a Committee to frame a Cannon for the regulation of Easther Meetings.—

Convocation adjourned untill 8 OClock to morrow Morning then to meet in the Church.—

Wednesday June 3[d]. 8 OClock A. M.

Convocation meet agreeable to the adjour[n]ment.

The Committee appointed to frame a Cannon to regulate Easter meetings, proposed the following which was unanimously agreed to, & recommended to the Convention for their consideration, and adoption.—

A Cannon regulating Easter Meetings

There shall be a Meeting in Easter Week, of the Wardens, Vestrymen & Parishioners of each Parish in the Diocese for the purpose of appointing the Wardens & Vestrymen, & transacting all other buſineſs that may canonically come before said meeting.—And at every such meeting it shall be the duty of the Rector to preside agreeable to ancient usage, & in case of a vacancy, or necessary absence of the Rector, the seniour Officer present shall preside.—

Convocation adjourned without day

Ashbel Baldwin Secretary

[1813]

At a meeting of the Presbyters, & Deacons of the Protestant Episcopal Church in Convocation holden at the house of the Rev^{d}. Ashbel Baldwin in Stratford on the First day of June 1813 at 8 OClock P. M.—

Present

Rev^{d}. Richard Mansfield D. D.
Rev^{d} William Smith—D. D.
Rev^{d}. Philo Shelton
Rev^{d} Ashbel Baldwin
Rev^{d}. Tillotson Brownson
Rev^{d}. Chauncey Prindle
Rev^{d}. Reuben Ives
Rev^{d}. Daniel Burhans
Rev^{d}. Calvin White
Rev^{d}. Philander Chase
Rev^{d}. Smith Miles
Rev^{d}. Charles Seabury
Rev^{d}. Bethel Judd
Rev^{d} Menzies Rayner
Rev^{d}. Henry Whitlock
Rev^{d}. Roger Searl
Rev^{d}. Rufsel Wheeler
Rev^{d}. Asa Cornwal
Rev^{d}. Vergil H Barber
Rev^{d}. Jonathan Judd
Rev^{d}. Elijah G Plumb
Rev^{d}. Benjamin Benham
Rev^{d}. David Baldwin
Rev^{d}. Joseph D Welton
Rev^{d}. Reuben Hubbard
Rev^{d}. Daniel M^{c}Donald
Rev^{d}. Frederic Holcomb

Deacons

Rev^{d}. Isaac Jones
Rev^{d}. Birdsey G Nobles

The Rev^{d}. Doctor Mansfield desired to be excused from serv-

ing as President on account of his Age & infirmities; which excuse was accepted by the Brethren.—The Rev^{d}. Philo Shelton being the next oldest Presbyter, took the chair.—

Rev^{d}. A Baldwin was elected Secretary.

On motion by M^{r} M^{c}Donald.

Resolved, that every Presbyter, Deacon, & Candidate in this Diocese be expected to pay an annual subscription to any voluntary amount, to a purchasing Committee, appointed for that purpose, in order to augment, & maintain the Somaster's Library, belonging to the Clergy, & now deposited in the Episcopal Academy.—[29]

M^{r}. M^{c}Donald was requested to draft a subscription for the above purpose & present it to the Clergy in the morning.—

Convocation adjourned untill 8 OClock to morrow Morning.—

Wednesday June 2^{d}. 8 OClock A. M.

Convocation opened agreeable to adjournment. M^{r} M^{c}Donald presented a subscription paper which was not. accepted by the clergy.—

Rev^{d}. Henry Whitlock, Rev^{d}. Tillotson Brownson Rev^{d} Daniel M^{c}Donald was appointed a Committee to carry into effect, the Resolution respecting Somasters Library.—

Convocation adjourned untill 8 OClock P. M.

Wednesday 8 OClock P. M.

Convocation meet agreeable to adjournment.

On motion by M^{r}. M^{c}.Donald—Resolved to reconsider the Resolution pafsed last evening respecting Somasters Library.—

M^{r}. M^{c}.Donald was requested to draft a subscription for the purpose of increasing the Somasters Library, & present it to the Clergy at the next Convocation.—

Convocation adjourned without day.—

Ashbel Baldwin Secretary.

At a Convocation of the Presbyters & Deacons of the Protestant Episcopal Church in Connecticut holden at the house of the Rev^{d}. Henry Whitlock in New Haven on the 3^{d}. day of June 1813.—

[29] Note xxix.

Present.

Rev^{d}. Philo Shelton, President.
Rev^{d} William Smith, D. D.
Rev^{d}. Ashbel Baldwin.
Rev^{d}. Chauncey Prindle.
Rev^{d}. Tillotson Brownson, P. E. A.
Rev^{d}. Daniel Burhans.
Rev^{d}. Calvin White.
Rev^{d}. Philander Chase.
Rev^{d}. Smith Miles.
Rev^{d}. Charles Seabury.
Rev^{d}. Menzies Rayner.
Rev^{d}. Henry Whitlock.
Rev^{d}. Roger Searle.
Rev^{d}. Rufsel Wheeler.
Rev^{d}. Asa Cornwal.
Rev^{d}. Virgil H Barber.
Rev^{d}. Jonathan Judd.
Rev^{d}. Elijah G Plumb.
Rev^{d}. Benjamin Benham.
Rev^{d}. David Baldwin.
Rev^{d}. Joseph D Welton.
Rev^{d}. Reuben Hubbard.
Rev^{d}. Daniel M^{c}Donald A. E. A.
Rev^{d}. Frederick Holcomb.
Rev^{d}. Sturgis Gilbert.
Rev^{d}. Birdsey G. Nobles, Deacon.

[The following resolution has been entered and erased, followed by the words "Expunged by Order":

Resolved by this Convocation, that all the Presbyters, and Deacons residing in this Diocese are entitled to a Vote in the election of a Bishop.—

Convocation adjourned without day

Ashbel Baldwin Secretary

At a meeting of the Presbyters, & Deacons of the Protestant Episcopal Church in Convocation at the house of the Rev^{d}. Henry Whitlock in New Haven on Tuesday the 23^{d}. day of November 1813

Present

Rev^d. Philo Shelton.
Rev^d. Ashbel Baldwin.
Rev^d. Tillotson Brownson D. D.
Rev^d. Reuben Ives.
Rev^d. Daniel Burhans.
Rev^d. Calvin White.
Rev^d. Philander Chase.
Rev^d. Menzies Rayner.
Rev^d. Solomon Blakesley.
Rev^d. Henry Whitlock.
Rev^d. Roger Searle.
Rev^d. Joseph D Welton.
Rev^d. Asa Cornwal.
Rev^d. Virgil H Barber.
Rev^d. Bethel Judd.
Rev^d. Jonathan Judd.
Rev^d. Elijah G Plumb.
Rev^d. Benjamin Benham.
Rev^d. Reuben Hubbard
Rev^d. Birsey G. Nobles—Deacon

Rev^d. Philo Shelton being the oldest Presbyter took the chair as President.

On motion by M^r. Rayner.

Resolved, That in the opinion of this Convocation, the Presbyters & Deacons officiating by ecclesiastical authority in this Dioceſs, are constitutionally entitled to a Vote for a Bishop.—[30]

Convocation adjourned untill half past 8 OClock to morrow.—

Wednesday Nov^r. 24^th. half past 8 OClock, A. M.—Convocation opened, & adjourned without day

Ashbel Baldwin Secretary.

[1814]

At a meeting of the Convocation of the Protestant Episcopal Church of Connecticutt, at the house of the Rev^d. Joseph D Welton, in Woodbury on Tuesday the 31^st. day of June [May] 1814.

[30] Note xxx.

Present

Rev^{d}. Philo Shelton
Rev^{d}. Ashbel Baldwin
Rev^{d}. Tillotson Brownson D. D.
Rev^{d}. Reuben Ives
Rev^{d}. Chauncey Prindle
Rev^{d}. Daniel Burhans
Rev^{d}. Bethel Judd
Rev^{d}. Treeman Marsh
Rev^{d}. Philander Chase
Rev^{d}. Menzies Rayner
Rev^{d}. Benjamin Benham
Rev^{d}. Jasper D Jones
Rev^{d} Roger Searle
Rev^{d}. David Baldwin
Rev^{d} Elijah G Plumb
Rev^{d}. Asa Cornwal
Rev^{d}. Sturgis Gilbert
Rev^{d}. Reuben Hubbard
Rev^{d}. Joseph D Welton
Rev^{d}. Frederick Holcomb
Rev^{d}. Nathaniel Huse
Rev^{d}. Isaac Jones
Rev^{d}. Birdsey G Nobles
Rev^{d}. M^{r}. Perry from the Diocese of New York

The Rev^{d}. M^{r}. Shelton being the oldest Presbyter present, took the chair as President.—

The Rev^{d}. M^{r}. Baldwin was elected Secretary.—

Convocation was adjourned untill 8 OClock to morrow Morning.

Wednesday 8 OClock A. M.

Convocation meet agreeable to adjournment.

Convocation adjourned untill 8 OClock P. M.

Wednesday 8 OClock P. M

Convocation meet agreeable to adjournment.—

On motion,

Resolved Unanimously, That so soon as a Bishop shall be consecrated for this Diocese the members of the Convocation

will use their influence in the Convention to obtain the following alteration in third Article of the Constitution of the Church in this State, (viz), after the words "There shall be a meeting of—"All instituted Presbyters, Afsistant Ministers, Presbyters "employed in incorporated Seminaries of Learning, Presbyters "having no house of publick worship," &c[31]

Convocation adjourned without day.

Ashbel Baldwin Secretary

At a meeting of the Presbyters, & Deacons of the Diocefs of Connecticut in Convocation holden at the house of the late Bishop Jarvis in New Haven on the 25. day of October 1814 at 5 OClock P. M.—

Present.

Rev[d]. William Smith D. D.
Rev[d]. Philo Shelton
Rev[d]. Ashbel Baldwin
Rev[d]. Tillotson Brownson D. D.
Rev[d]. Daniel Burhans
Rev[d]. Calvin White
Rev[d]. Menzies Rayner
Rev[d]. Bethel Judd
Rev[d]. Jonathan Judd
Rev[d]. Elijah G Plumb
Rev[d]. Roger Searle
Rev[d]. David Baldwin
Rev[d]. Reuben Hubbard
Rev[d]. Joseph D Welton
Rev[d]. Frederick Holcomb
Rev[d]. Birdsey G. Nobles—Deacon

Visiting Bretheren

Rev[d] Rudd from New Jersey.
Rev[d] Aron Humphry Dea[c]on Mafsachusetts

Rev[d]. Philo Shelton took the Chair.—

Rev[d]. Bethel Judd was requested to deliver a Sermon at the opening of the Convention to morrow—And the Rev[d]. Menzies Rayner was requested to read the morning Prayers.—

[31] Note xxxi.

On motion by Mr. Nobles—Resolved that the 2d appointed Preacher for the next Convention, be the Reader, in case the first comes prepared to deliver a Sermon.—

Adjourned without day.

Ashbel Baldwin Secretary.

[1816]

At a Convocation of the Presbyters & Deacons of the Protestant Episcopal Church of Connecticut holden at New Haven on the 4th. day of June 1816 7 OClock P. M.—

Present

Revd. William Smith D. D.
Revd. Philo Shelton
Revd. Ashbel Baldwin
Revd. Tillotson Brownson D. D.
Revd. Chauncey Prindle
Revd. Reuben Ives
Revd. Daniel Burhans
Revd. Truman Marsh
Revd. Bethel Judd
Revd. Smith Miles
Revd. Menzies Rayner
Revd. Jonathan Judd
Revd. Roger Searle
Revd. Benjamin Benham
Revd. Solomon Blakeley
Revd. David Baldwin
Revd. Elijah G Plumb
Revd. Reuben Hubbard
Revd. Isaac Jones
Revd. Asa Cornwal
Revd. Jasper D Jones
Revd. Joseph D Welton
Revd. Sturgis Gilbert
Revd. Frederick Holcomb
Revd. Nathaniel Huse
Revd. Birdsey G Nobles
Revd. Alpheus Gear
Revd. Harry Croswel
Revd. Aron Humphrey

Deacons

Revd. Reuben Sherwood
Revd. William J Buckley
Revd. David Belden

A Petition from Mr Ammi Rogers was handed in, read, and ordered to lie on the Table.

Adjourned untill 8 OClock to morrow.—

Wednesday Morning 8 OClock June 5.

Meet agreeable to adjournment.

Adjourned untill 7 OClock P. M.

7 OClock P. M.

Meet agreeable to adjournment.

The Petition of Mr. Ammi Rogers together with the documents attending the same, were attended to, and after a full examination of the same.

Resolved That in the Opinion of this House, they are not competent to take cognizance of said Petition, & that the said Petition & Papers be returned to Mr. Rogers.—[32]

Convocation adjourned without day.—

Ashbel Baldwin Secretary

At a Convocation of the Presbyters & Deacons of the P E Church in Connecticut holden at New Haven on the 15th. day of October 1816.

Present

Revd. Philo Shelton
Revd William Smith D. D.
Revd Ashbel Baldwin
Revd. Tillotson Brownson D. D. P. E. A
Revd. Reuben Ives
Revd Chauncey Prindle
Revd. Daniel Burhans
Revd. Smith Miles
Revd. Menzies Rayner
Revd. Jonathan Judd
Revd Roger Searle
Revd. Philander Chase
Revd. Benjamin Burham
Revd. David Baldwin
Revd. Elijah G Plumb
Revd. Asa Cornwall A. E. A.

[32] Note xxxii.

Rev[d] Isaac Jones
Rev[d]. Joseph D Welton
Rev[d]. Frederick Holcomb
Rev[d]. Birdsey G. Nobles
Rev[d]. Alpheus Gear
Rev[d]. Harry Croswell
Rev[d]. Aron Humphrey

Deacons

Rev[d]. Reuben Sherwood
Rev[d]. William J. Buckley

Visiting Brethren

Rev[d]. Barzilla Buckley
Rev[d]. Alanson Welton } Dioces of New York
Rev[d]. Joseph Perry
Rev[d]. William Cranson, Deacon, State of Georgia

Rev[d]. Philo Shelton, President

Resolved—That Rev[d]. M[r] Croswill & Rev[d]. M[r] Burhans be a Committee to wait on the Right Rev[d]. Bishop Hobart & invite him to take a seat in this Convocation.—

The Right Rev[d]. Bishop Hobart took a seat accordingly.—

Convocation adjourned untill 9 OClock to morrow.—

Wednesday 16[th]

Convocation opened agreeable to adjournment

Adjourned without day.

Ashbel Baldwin Secretary.

[1817]

At a Convocation of the Presbyters & Deacons of the Protestant Episcopal Church of Connecticut holden at the house of the Rev. David Baldwin in Guilford on the 3[d]. day of June 1817.

Rev. Philo Shelton Chairman
Rev Birdsey G. Noble Sec Pro. Tem.

Subject moved for consideration—Can we constitutionally proceed to the election of a Bishop at the annual Convention to be holden to morrow.

The decision of this question was postponed untill to morrow.

Convocation adjourned untill 8 OClock to morrow Morning.—

Wednesday June 4th
8 OClock A. M.

Convocation opened.

Present

Rev. Philo Shelton
" Ashbel Baldwin
" Tillotson Brownson D D. P. E. A.
" Daniel Burhans
" Smith Miles
" Calvin White
" Solomon Blakely
" Jonathan Judd
" Roger Searle
" Menzies Rayner
" Elijah G Plumb
" Benjamin Benham
" Jasper D Jones
" Nathan B Burgis
" David Baldwin
" Reuben Hubbard
" Frederick Holcomb
" Birdsey G Noble
" Sturgis G Gilbert
" Aaron Humphrey
" Alpheus Gear
" Reuben Sherwood
" Harry Croswell
" Charles Smith } Deacons
" Jonathan Wainright }

Rev. Philo Shelton in the Chair
Rev Ashbel Baldwin Secretary.

The question as to the constitutionality of proceeding to the election of a Bishop at the anual Convention was indefinately postponed.

Convocation adjourned without day

Ashbel Baldwin Secretary

[1821]

At a Convocation of the Bishop, Presbyters, and Deacons of the Protestant Episcopal Church of Connecticut holden at the house of the Rev Alpheus Gear in Waterbury on the 5ht. day of June 1821 at 8 OClock P. M.

Present

Right Rev. Thomas C Brownell D. D. L L D.

Rev. Philo Shelton
" Ashbel Baldwin
" Tillotson Brownson P. E. A
" Reuben Ives
" Chauncey Prindle
" Truman Marsh
" Daniel Burhans
" Menzies Reyner
" Asa Cornwall A E A
" Benjamin Benham
" Smith Miles
" David Baldwin
" Jonathan Judd
" Nathan B Burgis
" Frederick Holcomb

Rv. Isaac Jones
" Birdsey G Noble
" Stirges Gilbert
" Joseph D Welton
" Alpheus Gear
" Harry Croswell
" Reuben Sherwood
" Charles Smith
" Joseph Perry
" Rodney Rofsiter
" Peter G Clark
" Nath S Wheaton
" Origen P Holcomb

Deacons

Rev. Daniel Summers
" Ambrose Todd
" Beardsley Northrop
" George B Andrews

The Rev. Reuben Ives, Rev Truman Marsh, & Rev Benjamin Benham were appointed a Committee, to prepare a Constitution for the establishment of a Society for the relief of decayed Clergymen, & the necesitous Widows & Orphans of Clergymen.—

Convocation adjourned untill 8 OClock to Morrow Morning.—

Wednesday 8. OClock A. M.

The Committee appointed to prepare a plan of a Constitution for the Society to be called the Society for the relief of decayed Clergymen &c. made a report, which was read & ordered to lie on the Table.—[88]

[88] Note xxxiii.

Convocation adjourned untill 7 OClock to morrow morning.

Thursday 7 OClock A. M.

Convocation opened agreeable to adjournment.

The Report of the Committee on the subject of the establishment of a Society for relief of decayed Clergymen &c. was read by Paragraphs.—

On motion Resolved, that a further consideration of s^{d}. Report be postponed untill the next meeting of Convocation.—

Convocation adjourned untill the first Wednesday in September, then to be holden in the Town of Cheshire.—

Ashbel Baldwin Secretary.

Rec^{d}. Dec 29th. 1824

At a Convocation held at Cheshire Sept 6. 1821, agreeably to the appointment of the Bishop at 8 o'clock P. M.

Present.

The Rt Rev T C Brownel, D D. L L D.
The Rev T. Brownson—D. D.
D. Burhans.
T. Marsh
M Rayner
R. Ives
A. Cornwall
F. Holcomb
D. Baldwin
S. Miles
B G Noble
H. Croswell
E. Gear—
R. Rofsiter
O. Holcomb
C. Smith
G. Andrews
A. Todd
J. Jones

The Rev B G Noble was appointed secretary in the absence of the Secretary of the Convention.

Resolved that a Committee of three be appointed to take

into consideration such known diversities of practice, as may exist among the clergy of this Diocese, & to suggest those particulars on which in their judgment it is desirable there should be uniformity.

The Rev. M^efsrs^. Marsh, Rayner and Burhans were appointed on this committee

The Convocation adjourned to eight o'clock P. M.

The Convocation afsembled pursuant to adjournment.

The following resolutions were adopted

Resolved that the Clergy use the anti Communion Service every Sunday in the year—except under those circumstances which neceſsarily prevent

Resolved that it be recommended to the Clergy to read the anti communion Service from the Chancel on Communion Sundays.

Resolved that the Congregation be dismiſsed, previous to the Communion Service with a Collect & the shorter benediction.

Resolved, unanimously, that the Lord's prayer be omitted before Sermon.

Resolved unanimously, that a Collect be used before sermon.

Resolved, that the Clergy instruct their choir to close every Psalm & Hymn with the doxology.

The following communication was received from the Trustees of the Episcopal Academy by their secretary. Resolved that the Convocation of the clergy of this Dioceſs be requested to enquire into the course & modes of study pursued in this Academy, & that the said committee be requested to give their opinion concerning the general state of the Institution.

Resolved, that the above request be complied with.

Dr. Bronson was requested to nominate the Committee.

The Rev. M^essrs^. Marsh, F. Holcomb, & Wheaton were nominated and appoint[ed].

The Convocation adjourned sine die.

T. C. Brownell President
B G Noble Sec.

[1822]

Journal of the proceedings of the special Convocation of the Clergy of the Diocese held at the house of the Rt. Rev T. C Brownell DD. LL.D. New Haven Dec. 18. 1822.

Present. Rt. Rev. T. C Brownell, D. D.
Rev. T.. Bronson DD.
" P.. Shelton
R.. Ives
M.. Rayner
D.. Baldwin
F.. Holcomb
B G. Noble
H. Croswell
R. Sherwood
A. Cornwall
J. Perrey
O P. Holcomb
D.. Northrop
N. S. Wheaton
Garfield
J. Buckley
H. R Judah

The Rev. B. G Noble Secretary.

Resolved unanimously that it is expedient to establish a College in this State which shall be under the direction of the Protestant Episcopal Church in this Diocese.[34]

Resolved

That a Committee be appointed to draw up a memorial praying the Legislature for a charter on Condition that funds to the amount of $35.000 be obtained, to procure subscribers & to lay the memorial before the next legislature of this state.

Resolved

That the several Clergymen of this Diocese, in aid of the Committee shall request their parishoners to sign said memorial.

That the said Committee consist of three Clergymen and three laymen—

The Rt. Rev T. C. Brownell
The Rev. H. Croswell
The Rev N. S. Wheaton
The Hon E. Boardman
Nathan Smith
Charles Sigourney Esqs

[34] Note xxxiv.

were appointed with power to fill up the vacancies which may occur in their number.

Resolved that New Haven, Middletown & Hartford be the places named for the Location in the memorial.

Resolved

That the final Location be determined by the Convention.

Reconsidered.

Resolved, that the final location be determined by the Trustees to be appointed by the Convention.

After Prayers by the Bishop the Convocation adjourned

Attest. B G Noble Sec.

[One page is left blank here.]

[1824]

Cheshire Nov.. 24.. 1824

The Convocation afsembled agreeably to appointment by the Bishop, & 2. O'clock attended divine Service in St. Peters Church.

Prayers were read by the Rev M^{r} Doane & a sermon delivered by the Bishop.

The Convocation met at the house of the Rev A Cornwall, at 6 O'clock P. M.

Present

	Rt Rev. T. C. Brownell D. D.
	Rev. T. Bronson D D.
	R. Ives
	P. Shelton
	D. Burhans
	A. Baldwin
	A. Cornwall
Rev. R. Rofsiter	D. Baldwin
J. Keeler	B G Noble
A. Todd	H. Croswell
L. Hull	R. Sherwood
Doane	A. Gear
H M. Mason	N. S. Wheaton
E— Ives	P. G. Clarke
W^{m}. Jarvis	O P. Holcomb

The Rev. B. G. Noble was Chosen Secretary

The Bishop from the Chair proposed for the consideration of the Convention the subject of reviving the Churchman's Magazine. He then presented & read a Letter from the Rev Dr. Jarvis containing propositions from the Editors of the Gospel Advocate for the union of the two works.

The Bishop then requested the Rev B. G Noble to lay before the Convocation the plan for reviving the magazine which he had exhibited to him. The plan was to divide the Cost of publication into shares & to put the Magazine to the Holders of shares at Cost, to increase the size of the work to 40 pages & the price to $2.00. After some discussion the plan was rejected.

The union proposed by the Editors of the Gospel advocate was also rejected.

Resolved

That it is expedient to revive the Magazine in this Diocese—[35]

That an Editor be appointed by ballot.

On balloting the Rev Dr. Bronson was appointed

A contribution was then taken up in Convention [Convocation] to afsist in defraying the expenses of printing prospectus &c, amount obtained was $2.75. which was placed in the hands of the Editor.

On motion by the Rev Mr Croswell the thanks of the Convocation was presented to the Bishop for his discourse delivered before the Convocation.

After Prayers by the Bishop the Convention adjourned Sine Die.

Birdsey G Noble
Secretary.

Cheshire Nov. 24, 1824.

[1825]

Nov.. 10.. 1825.

The Convocation at the house of the Rev Sturgis Gilbert Woodbury, this day at 4. OClock, agreeably to appointment by the Bishop

[35] Note xxxv.

Present.

The Rt. Rev T. C. Brownell D D
Rev T Bronson
D. Burhans
T. Marsh
M. Rayner
A. Cornwall
J. Jones
E. J. Ives
B. Benham
Somers
S. Gilbert
R. Rofsiter
N. S. Wheaton

The Secretary being absent the Rev N. S. Wheaton was chosen Secretary pro. Tempore.

Resolved that it is expedient to altar the Constitution so that the Annual Convention of this Diocese shall be held on the second Wednesday in May.

The Convocation adjourned until 7. O'clock.

The convocation met at 7 O'clock & after a desultory conversation adjourned Sine Die

N. S. Wheaton
Sec pro. tem.

Nov. 11.. 1825.

True Copy of the original Record
Birdsey G. Noble Secretary

Middletown, Jan^{y}. 27.. 1826

[Eleven pages are left blank here.]

At a Convocation of the Clergy of the Diocese of Connecticut held at the house of the Rt. Rev. T. C. Brownell D. D. L. L. D. Hartford on Wednesday June 1st. 1825.

Present The Rt. Rev. T. C. Brownell DDLLD.
The Rev. G. B Andrews
" " A. Baldwin
" " D. Baldwin
" " S. Beach

The Rev. B. Benham
" " T. Bronson. D D.
" " N. Burgesſ
" " D. Burhans
" " P. G. Clarke
" " H. Croswell
" " G. W. Doane
" " J. M. Garfield
" " A. Gear
" " S. Gilbert
" " F. Holcomb
" " O. P. Holcomb
" " Lem[l]. B Hull
" " Hector Humphrey
" " R. Ives
" " E. J. Ives
" " W Jarvis
" " S. Jewett
" " J. Jones
" " H R Judah
" " B. Judd
" " T. Marsh
" " B G Noble
" " S B Paddock
" " R Roſsiter
" " R. Sherwood
" " A. Steele
" " A S. Todd
" " R. Warner
" " N. S Wheaton

Resolved that this Convocation entertain a deep sense of the loſs they have sustained in the death of their late Brethren the Rev Philo Shelton & the Rev Davis Welton; & that the President & secretary communicate to the widows & families of the deceased, the aſsurance of their Condolence & sympathy under this afflicting dispensation of Divine Providence.

Some observations & enquiries were made Concerning the Churchmans Magazine.

The Convocation adjourned sine Die.

T. C. Brownel
President

B G Noble. Sec

Agreeably to the Resolution of the Convocation the President & Secretary addreſsed the following Letters to Mrs. Shelton & Mrs. Welton.

Copy of the Letter to Mrs. Shelton.

Hartford June 2.. 1825

Dear Madam.

The absence of your late husband from the recent Convention of the Church, could not fail to excite in the minds of his surviving brethren a painful sense of the loſs which they, in common with yourself, your family & the Church, have sustained in his decease. We transmit you the enclosed resolution, expressive of their estimation of his worth, & of their sympathy in your affliction under your bereavement. We beg you will accept it as a token of our affectionate respect & consideration, though we trust you needed no such formal expression of our sentiments. Forty years of faithful labour in the vineyard of his divine Master, a manifest devotion to the best interests of the Church, & a character distinguished for Christian symplicity, had secured for your deceased husband a united & affectionate attachment of his clerical Brethren, which few of his survivors can hope to surpaſs. It must be some consolation to you that his memory is duly Cherished, but it is a still higher consolation to reflect, that all those amiable qualities & Christian virtues which endeared him to his earthly friends, served to Constitute his preparation for that better world, where they will find their appropriate sphere, & where they will be perfected for a still more elevated service of his God and his Redeemer.

Permit us Dear Madam to add the aſsurance of our personal respect & esteem; & may that gracious being who is the widows God, & the orphans Father, bleſs, preserve & keep you, & may he sanctify to you & your children, as well as to the surviving clergy of the Diocese, the present afflictive dispensation of his providence.

T. C. Brownell
B G Noble

Mrs. Shelton

Copy of the Letter to M^rs^ Welton

Hartford, June 5.. 1825

Dear Madam;—

We enclose a resolution expressive of the sense which the clergy of the Diocese of Connecticut entertain of the worth of their deceased Brother, your late Husband, & of their sympathy in your affliction under the present bereavement. Permit us to add our prayers that he who orders all things in wisdom & in mercy, may fill your heart with all the consolations of the Gospel, & that he may sanctify to you & the surviving Brethren of the deceased this dispensation of his Providence.

T. C Brownell
B G Noble

M^rs^. Welton

[1826]

[Newtown,] June 6.. 1826..

The Convocation met agreeably to appointment at the house of the Rev D. Burhans. Prayers by the secretary.

Adjourned until eight O'clock to morrow

Wednesday 8. O'clock A M

The Convocation aſsembled in the town house

Present the Bishop & several of the Clergy.

A constitution for the Society for the relief of the widows & orphans of Clergymen lying upon the table was read. The consideration of the subject was posponed.

The subject of the Connecticut Society for the Promotion of Christian Knowledge was taken up informally & after some discuſsion was posponed.

The subject of sunday Schools was presented for consideration & a committee was appointed to report on the subject.

The Rev B G Noble & the Rev B. Judd were appointed on that committee.

The Rev. M^r^ Rayner obtained liberty to make a statement in relation to a law suit in which he was interested.

The Rev. M^r^ Barlow obtained liberty to address the Convocation on a plan for a society which he had originated, but

in consequence of want of time, & at his own request it was defered in order to be made to the Convention.[36]

The Convention adjourned Sine Die

T. C. Brownel Pres.
B G Noble Sec.

[Another record of this meeting will be found on pages 118, 119.]

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1826.. New Haven Teusday Oct 3d. 1826

The Convocation afsembled at the Lecture room of the Rev. Mr. Croswell at 10. O'clock agreeably to appointment by the Bishop.

Present the Rev Truman Marsh
Isaac Jones
James Keeler
Peter. G. Clarke
Reuben Sherwood
Nathaniel Bruce
Edward Rutledge
Wm. Shelton
George Shelton
Potter
George W Doane
Menzies Rayner
Joseph Perry
Asa Cornwall
Ashbell Baldwin
David Baldwin
Wm. Jarvis
J. M Garfield
Orson V. Howell

Rev. Nathaniel S. Wheaton
Birdsey G Noble
Harry Croswell
Leml. B Hull
Hector Humphreys
Fredk. Holcomb
Daniel Burhans.

The Bishop was prevented from attending by the illnefs of a member of his family.

The Rev. Truman Marsh was appointed to the chair.

The Secretary opened the Convocation by Prayers.

Resolved

That a Committee of two be appointed to confer with the

[36] Note xxxvi.

Rev. B. G. Noble on the subject of the Churchmans Magazine, & that they report at the adjourned meeting of the Convocation such measure as they may judge expedient to be adopted to secure its continuance.

The Rev Mr Hull & the Rev Mr Croswell were appointed on this Committee.

It having been stated that the Rev. Mr Doane who was appointed to preach before the Convocation would probably be unable to fulfill the appointment, it was—

Resolved that the Rev Mr Croswell be requested in that case to obtain a preacher.

The loſs which this Convocation & the Church in Connecticut have sustained in the death of our much respected & venerable Brother the Rev Tillotson Bronson D. D.. Principal of the Episcopal Academy & Editor of the Churchman's Magazine having been stated, it was

Resolved that blank be a Committee to addreſs a Letter of condolence to the family of our Late Brother.

The Rev B G Noble & the Rev A Cornwall were appointed on this Committee.

The Rev Mr Rutledge stated that he had documents in his poſseſsion, to shew that the Somaster Library now deposited in the Episcopal Academy at Cheshire by a resolution of the Convocation, belonged to the Parish of Church at Stratford—whereupon the following preamble & resolution, after reading the documents, were adopted—

Whereas it appears that the books presented heretofore by the Convocation to the Library of Cheshire Academy, by Documents laid before us, appear to have been given for the benefit of the Parish at Stratford, & not to the Diocese of Connecticut—Therefore

Resolved that said Books be delivered to such person, or persons as may be authorized by said Parish to receive them.

The subject of a general Sunday School Society was mentioned with reference to the circular iſsued by the P. E. Sund. S. Soc. of Philadelphia, & after some discusion the following resolution was adopted.

Resolved that be a Committee on the Subject of a General Sunday school Society.

The Rev B G Noble & the Rev Edward Rutledge were appointed on this Committee.

Resolved that be a Committee on the subject of the publication of Tracts.

The Rev H. Croswell & the Rev. N. S. Wheaton were appointed on this Committee.

Teusday 2. O'clock P. M.

Public Service was attended in Trinity Church

Prayers were Read by the Rev George Shelton & a Sermon delivered by the Rev E Rutledge.

The Convocation afsembled after Divine Service in the Tower of the church.

The Committee on the subject of the Churchman's Magazine reported verbally that the Rev B G Noble had generously volunteered to conduct the magazine through the remaining six Nos of the present volume, with the afsistance of the Clergy, & to publish two numbers a month, in order to complete the volume by the first of January, that the way may be opened for a new paper, & that the family of the late Editor may be saved from lofs. The Committee also reported that they deemed its continuance in some shape expedient & that they concurred in the expediency of a weekly paper under a new title. In consequence of a correspondence between the Editor of the Gos. Advocate & the Rev B G Noble in relation to a union of the publications in which they were respectfully concerned, no decisive measure was adopted.

A Letter from the Bishop was received & read.

Resolved that the Letter be referred to blank Committee.

The Rev H. Croswell & Rev N. S Wheaton were appointed on this Committee

The Convocation adjourned to meet at the Lecture room at half past six O'clock.

The Committee on the subjects of the Bishop's Letter to the Convocation submitted the following Report, which was adopted.

Resolved, That the Bishop of the Diocese be requested with the aid & advice of such of his Presbyters as he may see fit to consult on the subject, to concert measures for establishing a periodical publication devoted to the interests of the Church either in Connection with, or independently of the Eastern

Diocese, & that such publication Commence on the discontinuance of the Churchman's Magazine, or as soon after as may be practicable.

The Committee on the Subject of a General Sunday School [Society] submitted the following Report which was adopted.

Whereas this Convocation have understood from a Circular iſsued in Philadelphia that one of the objects which will occupy the attention of the next General Convention is the establishment of a General Sunday [School] Society, Therefore

Resolved, that the Delegates from this State be requested to give aſsurance of the hearty approval of such an object on the part of this meeting & to aid in accomplishing it.

The Committee on the Subject of tracts submitted the following report which was adopted.

Resolved that the Bishop with [ ], be a committee to select & prepare for Publication such tracts as they may deem useful to the Church, & that they be & hereby are authorized to contract with some bookseller for the publication of said Tracts, on his own responsibility, in the same manner & at the same rate as the tracts of the American tract Society.[37]

Resolved that we will use our endeavours to promote the circulation of said Tracts in our respective Parishes.

The Rev M[r] Croswell & the Rev M[r] Doane were appointed with the Bishop on this Committee.

The Rev B G Noble introduced the subject of Washington College & stated the interest which in our individual & collective capacity we were bound to feel in the Prosperity of that Institution. And in consequence of the discusion which took place the following resolution offered by M[r]. Doane was adopted.

Resolved that the Bishop & the clerical delegates to the next General Convention be a committee to devise a plan for aſsisting indigent & deserving young men members of the Protestant Episcopal Church in obtaining a Collegiate Education at Institutions under the control of that Church

Birdsey G. Noble
Secretary of Convocation.

Copy of the Letter addreſsed to the family of the Rev T. Bronson D. D. late a member of the Convocation

[37] Note xxxvii.

Middletown Nov. 1826

To the Children
of the Late Dr. T. Bronson
Beloved:

The absence of your late venerable & excellent Father from the Convocation of the Clergy of this Diocese assembled at New Haven Oct. 3d. could not but excite in the breast of[38]

[The rest of this page is blank.]

[1827]

Hartford June 5th. 1827

Agreeably to appointment by the Bishop, the Convocation assembled at his house in the afternoon, & without coming [to] order agreed to meet on Wednesday morning at eight O'clock June 6.. 1827—

Wednesday June 6th. 8 O'clock P. M. [A. M.]

The Convocation assembled in Christ Church
Prayers by the Rev. B G Noble.
The Bishop took the chair.
The list of the clergy was called over.

[A blank space is left here.]

An enquiry was made concerning the publication of Tracts.

A statement was made concerning the Protestant Episcopal Sunday School Union.

The Bishop presented for consideration the subject of a General Education Society.

The subject of Cheshire Academy was introduced & was discussed at some length.

The Rev A Baldwin in the chair in the absence of the Bishop.

On motion the Convocation adjourned to half past 6 O'clock in the afternoon.

half past 6 O'clock P. M.

The Convocation assembled pursuant to adjournment—
On motion the Convocation adjourned Sine Die

B G Noble
Secretary.

[38] Note xxxviii.

Convocation at Stratford.

The Rev G. W. Doane, was appointed Secretary pro tem.—

[The rest of this page and three following pages are left blank.]

[1828]

Norwalk June 5th. 1828

The Convocation afsembled agreeably to appointment at the house of the Rev. R. Sherwood. Present the Bishop and several of the Clergy. Prayers by the Secretary.

Adjourned to 8 oclock on the 6th.

June 6th 8 oclock A. M.

The Convocation afsembled in the Academy.

Moved that a committee be appointed to take into consideration the state of the Parishes & to report to this Convocation such measures as they may deem expedient.

The Committee were

The Rev D. Burhans
H. Croswell
N. S. Wheaton

Moved that a society be formed for the relief of the widows & orphans of Clergyman.

Moved that a Committee be appointed to report a plan for the formation of such a Society to the next convocation.

The Committe[e] were

The Rev. M[r]. Rutledge
" " Sherwood

The Rev. Ashbel Baldwin in the chair

On motion the Convocation adjourned subject to the order of the Bishop.—

[End of the records in the first volume.]

[The following records are from the second volume.]

[1829]

Cheshire Oct.. 14.. 1829.

The Convocation afsembled agreeably to appointment by the Bishop, & at half past 10 O'clock attended Divine Service in S^{t}. Peter's Church.

Prayers were read by the Rev. M^{r}. Hull, & a sermon delivered by the Rev. H. Potter.

The Convocation adjourned to meet at the Episcopal Academy at 3 O'clock this afternoon.

The Convocation met according to adjournment. Prayers by the Bishop.

Present. The Rt Rev. T. C. Brownell D.D.L.L.D.

The Rev. Ashbel Baldwin
" " David Baldwin
" " W^{m}. Barlow
" " Daniel Burhans
" " Peter G. Clarke
" " Asa Cornwall
" " Harry Croswell
" " C. F. Crusé
" " Alpheus Geer
" " Frederick Holcomb
" " Lemuel B. Hull
" " Hector Humphreys
" " Reuben Ives.
" " W^{m}. Jarvis
" " James Keeler
" " Horatio Potter
" " W^{m}. T. Potter

The Rev. Rodney Rofsiter
" " Nathaniel S Wheaton

The Rev. M^{r}. Adams from the Diocese of New York was invited to attend the sittings of the Convocation.

The subject of the Society for the Promotion of Christian Knowledge was introduced by the Rev. M^{r}. Wheaton, & after some discufsion as to the best mode of increasing its funds, The following resolution was on motion adopted.

Resolved that a Committee be appointed to take into consideration the propriety of revising the constitution of the "Society

for p[r]omoting Christian Knowledge," with power to make such alterations as may be deemed expedient, & to report the same to the next Convention. The Standing Committee were appointed to perform that duty.

The subject of a contemplated mifsion to Western & South-western States by the R^{t}. Rev. Bp. Brownell agreeably to a request of the Board of Directors of the Domestic & Foreign Mifsionary Society was brought before the Convocation. On motion, Resolved, that a Committee of three be appointed to frame a report in relation to the measure proposed above. The Rev. M^{r}. Croswell, the Rev. M^{r}. Burhans & the Rev. M^{r}. Wheaton were appointed.

On Motion the following resolution was passed unanimously. Resolved by the Convocation, that the clergy will present with their Parochial reports to the next Annual Convention, a particular account of their respective Sunday Schools, which shall indicate the number of Teachers employed, & of the children instructed; & especially the course of instruction pursued, & the date, wherever such shall be the fact, of their connexion with the Protestant Episcopal Sunday School Union.

On motion adjourned till 7 O'clock this evening.—

7 O'clock P. M.

The Convocation met pursuant to adjournmt.—

The committee appointed on the subject of the R^{t}. Rev. Bp. Brownell's contemplated tour, reported the following Preamble & Resolution, which were unanimously adopted, & ordered to be published in the Episcopal Watchman:—

Whereas the Rt. Rev. Bishop of this Diocese has been requested by the Board of Directors of the Domestic & Foreign Mifsionary Society of the Protestant Episcopal Church to "visit that portion of our Country which lie^{s} West & South of the Alleghany Mountains, to perform Episcopal services wherever they may be desired, to examine into the condition of the Mifsions established by the Board, & to take a general survey of the country, for the purpose of designating such Mifsionary Stations as may hereafter be usefully established:" & whereas the Executive Committee of the said Society have expressed a "hope that the Clergy of this Diocese, now afsembled in Convocation may be induced to grant to their Bishop a free release from his Diocesan duties, in consideration of the great good which may be done by him to our scattered and destitute breth-

ren, in the performance of the duties of this mifsion:"—Therefore, Resolved unanimously, that the clergy of Connecticut in Convocation afsembled, do highly approve of the proposed visitation, & cheerfully comply with the wishes of the Executive Committee of the Domestic & Foreign Mifsionary Society in granting a free release from his Diocesan duties during the said Visitation—humbly & affectionately commending him, & the cause in which he is engaged, to the great Head of the Church.—[39]

It was moved and seconded that a new Committee be appointed on the subject of forming a Constitution for the relief of destitute Widows & Orphans of deceased Clergymen. Accordingly the Rev. M[r]. Sherwood, the Rev. Mr. Hull, & the Rev. M[r]. Burhans were appointed.

On Motion the Convocation adjourned after the customary devotional exercises.

William Jarvis Secretary.

[1830]

Middletown November 17[th]. 1830.

Agreeably to appointment by the Bishop, the Convocation afsembled in Christ Church in this city at half past 10 O'Clock A. M.

Divine service was performed by the Rev. M[r]. Sherwood, & a sermon delivered by the Rev. M[r]. Croswell. After the Congregation was dismifsed, the Convocation was called to order by the Bishop, & on motion, was adjourned to meet at the house of M[r]. Francis, at 3 O'Clock this afternoon.

The Convocation met pursuant to adjournment, & the roll being called, the following persons answered to their names.

The R[t]. Rev. T. C. Brownell, D.D. LL.D.

The	Rev.	David Baldwin,	The	Rev.	Horatio Potter,
"	"	Nathan B. Burgefs,	"	"	Smith Pyne,
"	"	Joseph T. Clark,	"	"	Rodney Rofsiter,
"	"	Harry Croswell,	"	"	Reuben Sherwood,
"	"	Alpheus Geer,	"	"	Ashbel Steele,
"	"	Hector Humphreys,	"	"	Ransom Warner,
"	"	William Jarvis,	"	"	N. S. Wheaton,
			The	Rev.	Henry S. Attwater,
				"	Ch[s]. W[m]. Bradley.

[39] Note xxxix.

The following resolution was offered by the Rev. Mr. Croswell.

"The Bishop & Clergy of the Diocese"
"of Connecticut in Convocation, Nov. 17, 1830."

On motion, resolved, that the book of "Chants adapted to the service of the Protestant Episcopal Church in the United States" compiled by Mr. John H. Phoebus, of New Haven, is recommended by this Convocation to the churches throughout the Diocese, as a work well calculated to effect the objects proposed by the compiler, by promoting a correct & tasteful execution of the chants, & aiding the congregations generally in this portion of the devotions of the church.[40]

On motion, it was resolved that the above resolution should be referred to a Committee of three, to report to morrow morning.

The Rev. Messrs. Humphreys, Wheaton, & Pyne were appointed that Committee.—

On motion, the Rev. Mefsrs. Sherwood & Humphreys, & Mr. Samuel Huntington, were appointed a Committee to draft the Constitution of "a society for the relief of destitute widows & orphans of deceased clergymen."

The subject of the agency of the Rev. Mefsrs. Pyne & Hawks, in behalf of Washington College, was introduced & discufsed at some length. The interests of that institution were shown to be intimately connected with those of the Church, & the consequent duty of every Episcopalian, & especially of every Clergyman, in the Diocese, to extend to it his most efficient patronage, was ably enforced.—On motion, the Convocation adjourned to meet the same place at 9 O'clock tomorrow morning.

Middletown November 18th. 1830.

The Convocation met pursuant to adjournment.

The Report of the Committee to whom was referred the Resolution of the Rev. Mr. Croswell approving and recommending the Book of Chants, compiled by Mr. John H. Phoebus, was in favor of adopting that resolution, & on motion, was unanimously accepted.—

The Convocation adjourned.

William Jarvis, Secretary

[40] Note XL.

[1837]

New Haven June 12th. 1837.

The Convocation assembled in the basement room of St. Paul's Chapel, when after being called to order by the Bishop, and after prayers, by the Secretary, the Bishop took the Chair.

A communication was read from A. B. Chapin Esqr. Editor of the Chronicle of the Church, whereupon a Committee was appointed to take the communication into consideration consisting of

Rev. Dr Croswell
Rev Messrs. Beach
Watson
Burges
& Holcomb,

and they were directed to report to the Convention, to commence its sittings to-morrow.[41]

The Rev. Dr. Jarvis made a statement in regard to the Christian Knowledge Society, which was laid over for consideration.

After which the Convocation adjourned leaving the time and place for calling another to the discretion of the Bishop.

Attest
A. C. Morgan,
Secry.

[1847]

Hartford, June 8th, 1847.

A Convocation of the Clergy was held on the evening of this day in the Chapel of 'Christ Church Hartford. After having been called to order by the Bishop, the Secretary by direction of the chair read prayers.

The Rubrics in the Baptismal Service, & especially the proper postures of the officiating minister, formed the subject of consideration & discussion.

The Secretary was ordered not to make a record of the particulars.

Attest
Wm. Payne,
Secretary.

[41] Note XLI.

[1848]

New Haven, June 13th 1848

The Bishop called a Convocation on the evening of this day in St. Paul's Church. In his absence the Rev. Dr. Fuller in the Chair, who opened the meeting with Prayer.

The affairs of the Christian Knowledge society formed the subject of deliberations.[42]

A committee was appointed to bring the business discussed before Convention on the following day.

Attest,
Wm. Payne
Secretary.

[42] Note XLII.

Newtown. June 6th. 1826

The Convocation met at the house of the Rev. Daniel Burhans at half past seven O'clock by appointment.

The secretary opened the meeting with prayers.

On motion by the Rev. Mr Hull the meeting was adjourned to seven o'clock to morrow morning.

Wednesday June 7th.

The Convocation met at the town house agreeably to adjournment at 7 O'clock A. M.

Present.

Rt. Rev. T. C. Brownell
Rev. A. Baldwin
D: Burhans
Prindle
T. Marsh
D. Baldwin
B. G. Noble
B. Judd
H Croswell
P. G. Clark
O. P. Holcomb
F Holcomb
A– Gear
Hull
Beach
Andrews
A. Todd
Wm Jarvis
Potter

Rev Mr. Barlow
Johnson
Mr Coit
Mr. Wells

The Bishop read the following communication from the Rev. Dr. Jarvis.

Upon which the following resolution was unanimously adopted.

Resolved that the Rt. Rev. Bishop Brownell be requested to express to the Rev Dr. Jarvis the regret of this convocation that he was unable to attend the present meeting when they might have personally taken leave of him previous to his departure for Europe, & to afsure of the affectionate interest which they take in his welfare.

On motion by the Rev. Truman Marsh the resolution passed at the last meeting concerning the alteration of the Constitution was reconsidered.

The resolution was indefinitely posponed.

The Rev. Mr. Barlow from the Diocese of South Carolina had leave to bring his plan for the publication of Books before the Convocation.

Some desultory conversation took place on the subject of a Society for the relief of the widows and orphans, of Clergymen—the constitution was called up & again laid upon the table.

The Society for the promotion of Christian Knowledge was proposed for consideration—& some desultory conversation took place & the subject referred to the Convention.

The subject of Sunday Schools was taken up &

On motion by the Rev. Mr. Judd—

Resolved that a Committee of three be appointed on the subject of Sunday Schools.

The Rev. M^{r} Judd
—— Croswell
—— Noble.

The Convocation adjourned to meet at 7 o'clock on Thursday morning.

Notes

Note I

SKETCHES OF MEMBERS OF THE CONVOCATION

The Right Reverend SAMUEL SEABURY, D.D.

Samuel, the second son of Samuel and Abigail (Mumford) Seabury, was born at North Groton (now Ledyard), Connecticut, on November 30, 1729. His father was then officiating as a licentiate of the "Standing Order" in the meeting house of the Second Ecclesiastical Society of Groton located in North Groton, but soon after conformed to the Church of England, was ordained in England and became the first incumbent of St. James' Church, New London. The future bishop was educated by his father and in the common schools of the town until his father's removal to Hempstead, Long Island, in 1742. He entered Yale College in 1744, and graduated with honor in 1748. Mr. Seabury was sent by his father to Huntington, Long Island, as "catechist" in 1748, in which position he was confirmed by the Venerable Society with a salary of ten pounds sterling per annum. He commenced the study of medicine while at Huntington and in 1752 went to Edinburgh to continue his medical course until of age to present himself to the Bishop of London for ordination.

He was made deacon in the Chapel of Fulham Palace on St. Thomas' Day, December 21, 1753, by the Rt. Rev. John Thomas, Bishop of Lincoln, acting for the infirm Bishop of London, Dr. Thomas Sherlock. He was ordained priest in the same chapel on Sunday, December 23, 1753, by the Rt. Rev. Richard Osbaldiston, Bishop of Carlisle.

He was immediately appointed by the Propagation Society to the mission of Christ Church, New Brunswick, New Jersey. In 1757 he went to Grace Church, Jamaica, from which he removed in 1766 to the Rectorship of St. Peter's Church, Westchester County, New York. To add to his small income he opened while at Westchester a classical school.

As the Revolution approached, with his friends Dr. Chandler, Dr. Inglis, and the Hon. Isaac Wilkins, he allied himself with the cause of the united British Empire, which to his mind included the welfare of the Church of England, and wrote strongly in its favor. His "Letters of a Westchester Farmer" are an excellent specimen of his style in political controversy. He was also for several years the Secretary of the Voluntary Conventions of the Clergy of New York and New Jersey which some from Connecticut occasionally attended.

He was roughly treated by the patriots in his neighborhood, compelled at various times to conceal himself and on one occasion was taken to New Haven and treated with much indignity. Upon his release from confinement he returned to Westchester, but was soon obliged, early in 1776, to close the churches in his parish and join the numerous loyalists in the city of New York. After the departure of General Washington from Manhattan Island, in September, 1776, he officiated, in turn with other clergymen who had left their parishes, for the refugees in the old City Hall on Wall Street. In 1778 he was appointed to the charge of St. Andrew's Church, Staten Island, but found it unsafe to take up his residence there.

His support for seven years came from the stipend of fifty pounds a year from the Venerable Society, the practice of medicine, and his chaplaincy of the Royal American Regiment of Colonel Edmund Fanning. He was made a Doctor in Divinity by Oxford University in 1778. With his election and acceptance of the Bishopric of Connecticut came a new period in Dr. Seabury's life. He went to England in July, 1783, in the flagship of Admiral Digby. His noble and unceasing efforts to induce the Bishops in England to rise above political and traditional precedents and consecrate him under a special act of Parliament, form a chapter of pathetic interest in our annals. In the summer of 1784 he made a formal application to the Bishops of the Church in Scotland to consecrate him. Upon their favorable answer he journeyed to Aberdeen and was consecrated a Bishop in the Church of God, in Bishop Skinner's chapel in Long Acre, Aberdeen on Sunday, November 14, 1784 by the Primus, Dr. Robert Kilgour of Aberdeen, Dr. Arthur Petrie of Moray and Ross, and Dr. John Skinner, Coadjutor Bishop of Aberdeen. He returned to London immediately after and sailed for America in March, 1785. He spent some weeks among relatives in Nova Scotia and arrived at Newport, Rhode Island, on June 20, 1785. It is unnecessary here to trace the events of his Episcopate, some details of which will be found in the introduction and text of these *"Records"*.

Bishop Seabury died suddenly on February 25, 1796 in the sixty-seventh year of his age.

The Reverend BELA HUBBARD, D.D.

Bela, a son of Daniel and Diana (Ward) Hubbard, was born in Guilford, Connecticut, on August 27, 1739. He was prepared for college in the common schools and at home. In his fourteenth year he entered Yale College, from which he was graduated in 1758. He then enjoyed a year of theological study with his relative by marriage, the Rev. Dr. Samuel Johnson, President of King's College, New York.

In 1761 he became lay reader at Christ Church in his native town, under the oversight of the Rev. Ebenezer Punderson, of New Haven, whose missionary circuit included Guilford.

In the fall of 1763, in company with Abraham Jarvis, his life-long friend, and William Walter of Roxbury, Massachusetts, he went "home" to England for ordination.

On Sunday, February 5, 1764, in "the Royal Chapel of St. James, Westminster," he was made deacon by the Rt. Rev. Frederick Keppel, Bishop of Exeter, acting for the infirm Bishop of London, Dr. Richard Osbaldiston. On Sunday, February 19, 1764, in "the parish Church of St. James, Westminster," he was ordained priest by the Rt. Rev. Charles Lyttleton, Bishop of Carlisle, acting for the Bishop of London. Upon his return he took charge of Christ Church, Guilford, and St. John's, North Guilford, to which he soon added a congregation in Killingworth, now Clinton, "a seaport Town 10 miles distant."

He occasionally officiated in remoter places, as Saybrook, Branford, New Haven, Litchfield. His work was fruitful and acceptable. His salary came wholly from his parishioners and was only thirty pounds sterling per annum. The Venerable Society at that time did not think it expedient to form any new missions in New England and would not make any appropriation for Guilford. In 1767 he accepted the joint rectorship of Trinity Church, New Haven, and Christ Church, West Haven, at an increased salary.

He was a resident of New Haven in the critical days of the Revolution. Although a pronounced loyalist, he retained the full esteem of the patriots.

His services to the Church in Connecticut at the formative period are great and deserve recognition. His ability as a parish priest and his theological learning were recognized by his alma mater by the degree of Doctor in Divinity in 1804. After an incumbency of forty-five years in one parish Bela Hubbard rested from his earthly labors on Sunday, December 6, 1812, in the seventy-fourth year of his age and the forty-eighth of his ministry.

In the present Trinity Church, New Haven, which his zeal and tact made possible, there is in the chancel an appropriate monument setting forth his excellencies.

The Right Reverend ABRAHAM JARVIS, D.D.

Abraham, the sixth son and ninth child of Captain Samuel and Naomi (Brush) Jarvis, was born at Norwalk, Connecticut, on May 5, 1739. He was carefully trained in the district school and at home, and then placed under the tuition of the Rev. Noah Wells, the Congregational minister of Stratford, to be prepared for college. He became a student at Yale when eighteen and graduated with honor in 1761.

He went immediately after to Middletown to officiate as lay reader in Christ Church. He also pursued by himself a course in theology, presumably set forth for him by the learned Dr. Samuel Johnson.

About 1762 it becoming necessary to leave his work to be inoculated for the small pox, he resided for several months at Elizabeth Town, New Jersey, in the family of the Rev. Dr. Thomas Bradbury Chandler, the well-read theologian and acute pleader for an American Episcopate. Under him he probably completed his course in theology.

In the fall of 1763, in company with his intimate friend, Bela Hubbard, and William Walter of Roxbury, Massachusetts, he sailed for England

to seek holy orders. His expenses were defrayed by a subscription of the members of the Middletown parish. He was made deacon in "the royal Chapel of St. James, Westminster," on Sunday, February 5, 1764, by the Rt. Rev. Frederick Keppel, Bishop of Exeter.

He was ordained priest in "the parish Church of St. James, Westminster," on Sunday, February 19, 1764, by the Rt. Rev. Charles Lyttleton, Bishop of Carlisle.

Both of these ordinations, at which his companions also were ordained, were by special commission from the aged and feeble Bishop of London, Dr. Richard Osbaldiston, who, as had his predecessors, exercised jurisdiction over the American Colonies. He sailed for America in April and was again at work in June. He had been duly chosen as Rector of Christ Church, Middletown. An annual salary of seventy pounds sterling was pledged to him by the parish. For some reason not now to be ascertained, the Venerable Society declined to continue the stipend of twenty pounds which had been allowed to the Rev. Ichabod Camp, the first Rector and Missionary. Mr. Jarvis became a true pastor not only for the people in Middletown, but in all the surrounding country. He greatly encouraged the small band of churchmen in Hartford by his presence, his services and his advice. There would have been rapid growth in Hartford had the suggestion to make Middletown and Hartford a mission under Mr. Jarvis met with the approval of the authorities in England.

His energy and success as a parish priest are shown by a memorandum made a few years after his ordination, in which three hundred and sixty-five souls, of whom one hundred and fifty were communicants, are recorded as under his charge. The esteem in which Mr. Jarvis was held by his brethren and the active part he took in the organization of the Church in Connecticut, his wisdom and prudence in all the steps taken for a true General Convention, are detailed in the introduction to these *"Records."*

With the continued regard and affection of his parishioners he served them in holy things for thirty-five years.

Upon the death of Bishop Seabury, at the special Convention held in Trinity Church, New Haven, on May 5, 1796, he was chosen Bishop. As there had been a diversity of opinion among the clergy and some opposition by prominent laymen, he immediately declined the election.

When Dr. Bowden, who in October, 1796, had been elected, finally declined the Episcopate, Mr. Jarvis was unanimously elected for the third time, by his brethren at the annual convention held in St. James's Church, Derby, on June 7, 1797. He accepted and was consecrated in Trinity Church, New Haven, on the feast of St. Luke, October 18, 1797. The sermon was preached by the Rev. Dr. William Smith, of St. Paul's Church, Norwalk. It is one of the five instances in the history of the American Church when the sermon at the consecration of a Bishop has been by a priest.[1]

[1]The others are: The Rev. Dr. William Smith, Provost of the University of Pennsylvania, preached at the consecration of Dr. Claggett, 1792; Dr. Robert Smith, 1795; and Dr. Bass, 1797. The Rev. Dr. Frederick Beasley preached at the consecration of Mr. Chase in 1819.

The consecrators were the presiding Bishop, Dr. William White, and the Bishop of New York (Dr. Provoost), and the Bishop of Massachusetts (Dr. Bass). Yale College conferred on him, in 1797, the degree of Doctor in Divinity.

The second Bishop of Connecticut was faithful in his administration of the Diocese and saw a moderate but real growth. During his later years he was afflicted with asthma and any clerical duty was done with difficulty, but he never allowed his bodily infirmity to interfere with his official and religious obligations. In 1799 he removed to Cheshire, where the Episcopal Academy, under Dr. Bowden, was coming into favorable knowledge of the people.

The *"Records"* give particulars of the unhappy incident of his Episcopate, the career of Ammi Rogers in the Diocese, and other events of diocesan life in which the Bishop took an active part.

In 1803 Bishop Jarvis removed to New Haven, where he passed the remainder of his days.

He departed this life at New Haven on May 3, 1813, having lived nearly seventy-four years.

When the present Trinity Church was erected his body was removed from the public cemetery and buried beneath the chancel. An elegant Gothic monument with a classic and affectionate Latin inscription written by his son, the distinguished scholar, Dr. Samuel Farmar Jarvis, adorns the walls of the Church.

The Reverend GIDEON BOSTWICK, M.A.

Gideon, the fifth son and eighth child of Captain Nathaniel and Esther (Hitchcock) Bostwick, was born in New Milford, Connecticut, on September 21, 1742. He was strictly brought up in the pious ways of the "Standing Order." He was educated principally at home and then fitted for college by the celebrated Nathaniel Taylor, the Congregational minister of New Milford. He entered Yale College in 1758, sustained a high rank throughout his course and graduated with honor in 1762. He had, under the influence of an intimate friend and classmate, "declared" for the Church of England. As then there was little prospect of a new mission being erected in any part of New England by the Venerable Society, he went, at the suggestion of the Rev. Thomas Davies, Rector of St. John's, New Milford, and an ardent missionary, to Great Barrington, Massachusetts. A small and vigorous parish had been founded there under the auspices of the Rev. Solomon Palmer and the Rev. Thomas Davies. Mr. Bostwick became the lay reader and opened a classical school, which from the first was successful. The young candidate was not content with merely reading the service on Sunday, but did such pastoral work as a layman could, and went into the surrounding country to seek out the lost or strayed sheep of Christ.

In 1769 such strength had been developed that it seemed expedient to the clergy of Connecticut, with which the work had always been connected, to make an effort to obtain a grant from the Venerable Society

and the erection by it of a mission to include Great Barrington and Lanesborough in Berkshire County, together with Nobletown and New Concord on the New York side of the Berkshire Hills, in what was aptly called "a wilderness country."

A petition from the four congregations was prepared and universally signed, asking for recognition by the Society, a stipend, and the ordination of Mr. Bostwick. With this and a commendatory letter from the clergy of New York, Mr. Bostwick went to England late in 1769. He was successful in his quest. The Society broke its rule, erected the Berkshire Mission, assigned to it a stipend of twenty-five pounds sterling per annum and appointed Mr. Bostwick the Missionary upon his ordination. After due examination he was made deacon by the Bishop of London, the Rt. Rev. Dr. Richard Terrick, on St. Matthias' Day, February 24, 1770, in the royal Chapel of St. James. He was ordained priest by the same Bishop on Sunday, March 11, 1770, "in the Chapel Royal at Saint James's Palace in Westminster."[1]

After a pleasant passage of six weeks, he arrived at New York on May 29, and reached his mission on June 4.

From that day he was abundant in labors laying foundations to be afterward built upon. He made a house to house visitation in the newly settled towns of what is now Columbia County, New York, Bennington County, Vermont, and Berkshire County, Massachusetts. For the earlier years of his ministry his services were almost daily. His letters show him to be active, diligent, and discerning. His influence over those who had moved into this northern portion of New England after the old French war was very great. His private register records in his ministry of twenty-three years the baptism of two thousand two hundred and seventy-four children and eighty-one adults, the marriage of one hundred and twenty-seven couples and the burials of eighty-four persons. There is hardly another record equal to it in the missionary annals of our country. The "*Records*" show that Mr. Bostwick was honored in the Diocese. Much of his work was ephemeral for many promising settlements never attained maturity, but enough remains to keep green the memory of a true herald of the Cross, notably St. James's, Great Barrington, Trinity, Lenox, and Christ Church, Hudson, New York. Upon his return from the Convocation and Convention at Middletown on June 5, 1793, where he had presented his friend and lay reader at Lanesborough, Mr. Daniel Burhans, for ordination, he rode a hard-trotting horse. When he arrived at his old home in New Milford, he was taken violently and dangerously ill as the result. After lingering in much pain for some days, he entered into the rest of Paradise on June 13, 1793, in the fifty-first year of his age. Over his grave in the lower cemetery at Great Barrington, friends erected a handsome marble monument appropriately inscribed.

[1] Mr. Bostwick's letter of Orders as priest is in the custody of the writer.

The Reverend JAMES SAYRE, M.A.

James Sayre is supposed to have been born in Scotland in 1745. He is said to have come to America with his older brother John, while a boy.

He studied at the College of Philadelphia when that institution was under the presidency of Dr. William Smith. He was graduated in 1765 in the same class with Bishop White.

Removing to New York City, he studied law and was admitted to the bar in 1771. His brother John had been ordained in 1768 and taken charge of an extensive mission on the west bank of the Hudson, which included Newburgh, New Windsor, and Walden. He was laborious and successful. It was possibly through his persuasion and influence that Mr. Sayre abandoned the law and sailed in the summer of 1774 for England. He was ordained in the fall of that year and was licensed to officiate in the Plantations on September 21, 1774.

A manuscript note on the margin of the Book of Licenses of the Diocese of London assigns him to "Fredericksburgh precinct." This term evidently indicates the region bordering on Connecticut east of Poughkeepsie, Peekskill, Fishkill, and other towns on the east bank of the Hudson. It was sparsely settled and spiritually destitute.

There had been intermittent church work in the river towns from 1765, when the Rev. Samuel Seabury made a missionary tour and held the first services. The Rev. John Beardsley became, in 1761, the missionary in Dutchess County, and in 1766 was promoted to the rectorship of Poughkeepsie. Probably it was to assist him by caring for the "back country," as Mr. Beardsley's work was over a wide area, that Mr. Sayre was ordained.

The commencement of actual hostilities with England taking place soon after his return, it is extremely doubtful if he remained long in the precinct.

In 1775 he accepted a commission as chaplain to one of the loyalist battalions raised by Colonel De Lancey. Camp life and the monotony of service in and near the city of New York, to which the British were principally confined, was irksome. His power as a preacher was acknowledged by all who heard him and his reading of the service was impressive and solemn.

He felt that it was a great relief to be asked to officiate for the few churchmen at Brooklyn Ferry, then a hamlet of about sixty houses and less than two thousand people. Previously they had traveled the long distance to Grace Church, Jamaica, or crossed the East River to worship in Trinity Church or one of its chapels.

Mr. Sayre commenced his work in Brooklyn in 1778 and continued it for five years. His success in the little village, now part of a great city, can only be inferred from the fact that in 1787 a parish was organized.

The archives of St. Ann's, the mother parish of Brooklyn, contain the record of only one official act of Mr. Sayre. It is a copy of a baptismal certificate dated August 20, 1783, and signed

"James Sayre, Minister of the Church at Brooklyn Ferry."

Upon the evacuation of New York City by the British on November 25, 1783, Mr. Sayre, with many other loyalists, went under the escort of the fleet to St. John, New Brunswick. Here a tract of land had been assigned him. He does not appear to have had any settled congregation or sought any parish. He evidently was not placed on the list of the Venerable Society's missionaries and the poor refugees were unable to give adequate salaries to their ministers.

After an experience not altogether pleasant, he returned to the United States and seems to have been in Connecticut in the spring of 1784. In June, 1784, he became the minister of Trinity Church, Branford, Christ Church, Guilford, and St. John's, North Guilford. He resided in Branford, giving three-quarters of his time to Branford and Guilford and the other quarter to North Guilford. He was both active and popular. In the following year efforts were made to induce him to live in Guilford, but without success. He resigned in the spring of 1786 and went to live in Fairfield, where the Rev. Philo Shelton was Rector.

In July, 1786, Bishop Seabury recommended him to the vestry of Trinity Church, Newport, one of the important parishes of New England, as "a worthy and prudent man," of "good understanding" who "reads prayers much to my satisfaction."

Mr. Sayre accepted the invitation to visit Newport sent during the summer and removed to that town in October, 1786.

For nearly a year he was beloved and respected by all his parishioners. An unhappy conflict with some of the prominent laymen in the parish then occurred, principally concerning the revision of the Prayer Book, and for two years there was bitter controversy and mutual discontent. Finally, by the intervention of Bishop Seabury, the pastoral relation was dissolved and Mr. Sayre returned to Fairfield in the early days of 1789.

The parish at Stratford became vacant by the resignation of Mr. Leaming in 1790. Its members esteemed Mr. Sayre highly and had endeavored to have him visit them during the Revolution, but permission was refused by the civil authority. They were now glad to call him as their rector. His services were peculiarly acceptable to them and they gave him a loyal and sincere support.

The fixed conviction of Mr. Sayre that the revision of the Prayer Book at Philadelphia was unnecessary and deprived it of essential features; that laymen should never have any influence or authority in the Church, or sit in ecclesiastical conventions, he so strongly impressed upon the people of Christ Church that they determined never to use the new book or to approve the union of the Church in the United States.

The text of the *"Records"* shows the serious and unpleasant consequences of this course.

The Rev. John Bowden was then living in Stratford. He had the cordial good will and respect of the churchmen of the parish. With the desire of convincing them of their error and leading them to see the absurdity of their position, he wrote in March, 1792, an affectionate and logical *"Address"* and a *"Letter"* to Mr. Sayre.[1] His letter to Mr. Sayre

[1] An Address from John Bowden, A.M. to the Members of the Episcopal Church in Stratford, to which is added a Letter to the Rev. Mr. James Sayre. * * * New Haven: Printed by T. and S. Green. n. d. 12mo, pp. 39.

rehearses the manner in which Mr. Bowden was welcomed by Mr. Sayre, and their pleasant relations until Mr. Sayre made his "Protest."

The change that then occurred is noted, Mr. Sayre's abuse of his brethren mentioned, and he is asked to reconsider and pause before leading "a congregation into a separation that must in a few years end in their ruin."

The effect of the *"Address"* upon the parish was slowly apparent and Mr. Sayre was compelled to resign at Easter, 1793. He removed to Woodbury and became the rector of St. Paul's Church. Here again he aroused the people of that staid old parish to open defiance of the whole Diocese and refusal to submit to the constituted authorities. But in July, 1794, Woodbury conformed and Mr. Sayre was once more obliged to leave his home. He spent the remainder of his days in Fairfield. It is said that he continued to denounce bitterly the Bishop and clergy, finally renouncing the Church of his fathers. He died in 1798, in the fifty-third year of his age. It was learned after his death, that he had been for some years mentally unbalanced.

His life is a sad instance of perverted energy and misdirected zeal.

The Reverend PHILO SHELTON, M.A.

Philo, a son of Samuel Shelton, was born in Ripton (now Huntington), Connecticut, on May 5, 1754. His ancestors had been churchmen in the days when it meant persecution and much personal abuse. His grandfather, Daniel Shelton, a pioneer of the town and a large land owner, had been one of the founders and benefactors of St. Paul's Church in that village.

Mr. Shelton was carefully trained in the ways of the Church. He attended the district school, where only a slight knowledge of the rudiments of education could be obtained. He also came under the instruction of his pastor, the Rev. Christopher Newton, aand when seventeen years old was ready for college. He was graduated with honor from Yale College in 1775.

He had early determined to study for the holy ministry. His son, the Rev. Dr. William Shelton, states that his theological course was pursued with the Rev. James Scovill, Rector of St. John's, Waterbury, a man of excellent attainments and sound judgment. The condition of Connecticut during the Revolution did not allow any new church work to be undertaken.

As noted in the "Introduction," several clergymen were able to keep open their churches.

It is probable that Mr. Shelton while with Mr. Scovill aided him as lay reader in his widely extended parish, which included Waterbury, Westbury (now Watertown), Northbury (now Plymouth), and New Cambridge (now Bristol). On July 8, 1779, Fairfield was burned by the British under General Tryon, when the church, rectory, meeting houses, and many dwellings were destroyed. The minister of Trinity Church,

the Rev. John Sayre, with his family, lost everything and became a refugee in New York.

On August 24, 1779, a meeting of members of the parish was held at the house of Mr. John Sherwood at Greenfield.

It was resolved "to apply to Mr. Shelton at Ripton in order to hire him to officiate for them if Mr. Shelton will please to come."

A regular routine for the three sections of the parish, Fairfield, Stratfield (now Bridgeport), and North Fairfield (now Weston), was made out. Mr. Shelton accepted and for six years faithfully read the service according to the routine, visited the people in every part of the parish and accumulated much experience for his future ministry.

With several other Connecticut candidates, Mr. Shelton patiently waited for the return of the Bishop-designate invested with the Episcopal character.

On August 3, 1785, he was presented in Christ Church, Middletown, to "Samuel, Bishop of Connecticut," to be made deacon. The others ordained at this memorable first ordination by a Bishop of the American Church were: Ashbel Baldwin, of Litchfield; Henry Van Dyck, of Milford, and Colin Ferguson, of Maryland. The evidence of these "*Records*" and the tradition of Mr. Shelton's descendants and the older clergy of the Diocese show that he was the first deacon ordained in the Church in the United States. Mr. Shelton was ordained priest by Bishop Seabury in Trinity Church, New Haven, on September 16, 1785.

Upon his return home, he entered upon the rectorship of the parish he had served as lay reader. His incumbency continued throughout his life.

The work done by him was large and encouraging.

His "*Parochiales Notitiae*" show that in the forty years of his ministry he baptized nineteen hundred and seventy-eight persons, four hundred and fifty-four persons were confirmed, five hundred and eighty persons had become communicants, and eight hundred and thirty-eight persons had been buried.[1]

New churches were built in Fairfield in 1790, and in the borough of Bridgeport in 1801. Mr. Shelton paid much attention to developing the Church in the new borough, which was rapidly filling up with an intelligent population. He was, however, zealous in maintaining the work in the other portions of the parish.

At Easter, 1824, as he felt the growing infirmities of age, he resigned the charge of St. John's, Bridgeport, and confined his attention to Fairfield. Mr. Shelton died on February 27, 1825, in the seventy-first year of his age. He was buried under the chancel of Trinity Church on Mill Plain, Fairfield. A tablet to his memory was placed in the church.

Subsequently his body was removed to Mountain Grove Cemetery, Bridgeport, where an elaborate monument of Italian marble suitably inscribed has been erected.

[1] The Rev. Dr. Guilbert in his "*Annals of an Old Parish*" (New York: T. Whittaker, 1898) has printed this valuable document as Appendix I., pp. 183–273. The original is in the possession of Mr. Hamilton Shelton of Bridgeport.

Few clergymen were more beloved, honored and trusted. He held many responsible offices in the gift of the Convention and of the Convocation. He was almost continuously from 1795 a member of the Standing Committee, and from 1801 a deputy to the General Convention. During the vacancy in the Episcopate from 1813-1816, he as senior presbyter presided in the Diocesan Convention. In a letter to Mrs. Shelton, Bishop Brownell gives this estimate of his character: "I feel that I have lost one of my best friends and counsellors, and that the Diocese has lost one of its best patterns of ministerial faithfulness and Christian simplicity."

The Reverend ASHBEL BALDWIN, M.A.

Ashbel, a son of Isaac Baldwin, was born in Litchfield, Connecticut, on March 7, 1757.

His father, a graduate of Yale in 1735, had commenced life as licentiate for the Congregational ministry and preached for some time in that portion of Litchfield County now the town of Washington. He abandoned the ministry for farming and became a useful and public spirited citizen of Litchfield.

Mr. Baldwin sent two of his sons to Yale College after they had been prepared in the common schools and under his own direction. Isaac, the elder, was graduated in 1774, and Ashbel, the younger, in 1776. Both achieved distinction in their classes.

It was in the early days of the Revolution and Litchfield County was thoroughly patriotic. The young graduate with several of his classmates was eager to enter the army. Circumstances, however, compelled Mr. Ashbel Baldwin to accept a private tutorship, as have many other of Yale's brightest men. He was pleasantly situated in a delightful home in Dutchess County, New York, near the Hudson River. The family were members of the Church of England. It was at that time customary for the tutors in the old colonial families to conduct the family worship, and when the house was remote from church to read the service and a sermon to the household and neighbors. When called upon for this duty, Mr. Baldwin, who had been brought up a strict Congregationalist, was perplexed, for his ignorance of the Prayer Book was profound. A friendly gardener on the place, whom he consulted, made him familiar with the Book. He then read the service with fervor and intelligence. From admiration of the pure English and devotional fervor of the prayers he advanced to a belief in the doctrines expressed in the Prayer Book. By study and examination, he became thoroughly convinced that the Church of England was a pure branch of the Catholic Church of Christ, and conformed to it.

At the close of his tutorship, about 1778, he secured a position as quartermaster in the commissary department of the Connecticut line of the Continental army, and was stationed at Litchfield in charge of a large depot of stores, many of which had been surrendered at Saratoga by General Burgoyne. Much to his regret, he could not engage in active

service, as imprudence in swimming when a boy had brought on a permanent lameness and shortening of one of his legs.

His studies for the ministry were probably pursued by himself with the advice of his friend and neighbor, the Rev. Richard Clarke of New Milford.

He was in attendance as a spectator at the convocation of the clergy at Woodbury, on the feast of the Annunciation, 1783, when the first Bishop of Connecticut was chosen. During the absence of the incumbent, the Rev. James Nichols, in some other part of his mission, Mr. Baldwin read the service at Litchfield. When Mr. Nichols removed to Sandgate, Vermont, Mr. Baldwin was invited to take charge as lay reader. A parish by the name of Saint Michael's Church, Litchfield, was incorporated under the state law in October, 1784.

Mr. Baldwin was invited by representatives of St. John's, North Guilford, and Christ Church, Guilford, in November, 1784, to take the lay readership in those parishes at a salary of eighty pounds, Connecticut currency, which was then equal to forty pounds sterling, and the rectorship when ordained. As he had already commenced his work at Litchfield, he felt obliged to decline.

At the first ordination by Bishop Seabury in Christ Church, Middletown, on August 3, 1785, he, with three others, was made deacon. He was ordained priest in Trinity Church, New Haven, on September 18, 1785, by the same Bishop.

He immediately entered upon the rectorship of St. Michael's, Litchfield.

His work was well planned and carefully carried out, both in the parish and county. He went all over the beautiful hills of Litchfield County reviving the courage of neglected and depressed Church folk. He saw that closed churches were opened, officiated in them himself, and, whenever possible, had the parochial organization completed and clergymen provided for them.

With sound wisdom he continued the excellent work of those ardent missionaries, Solomon Palmer, Thomas Davies, and Richard Clarke.

In 1793 he became Rector of Christ Church, Stratford, and spent thirty years of faithful service in that parish, adding to his labors some successful missionary effort in the surrounding region. For many years he took charge of Christ Church, Tashua, which as North Stratford had once been part of the mother parish. As Mr. Baldwin grew older he felt that the work of the parish needed a younger man, and in 1824 he resigned.

But to one full of energy, although verging on old age, idleness was impossible, and Mr. Baldwin began to officiate at Southington and Meriden, where the Church was beginning to make progress. These places quickly felt the benefit of his ministrations.

In 1827 he took charge of St. John's, North Haven, and St. Paul's, Wallingford. After five years of gratifying prosperity for these ancient parishes, he accepted temporarily the rectorship of St. Peter's, Oxford, and Christ Church, Quaker Farms. Here amid rural and pleasant sur-

roundings, he spent two years. In 1834 he found that his eyesight was failing and other marks of old age were so apparent that active work for him must cease. For a few years after his resignation he lived in New Haven, Bridgeport, and Stratford.

To the Convention of the Diocese in 1837 Mr. Baldwin sent a touching and pathetic letter, resigning his office as trustee of the Episcopal Academy, in which he graphically contrasted the condition of the Church in Connecticut when he was ordained and its rapid progress in fifty-two years. "My days of pilgrimage, I know, are almost closed, and I can do no more than to be in readiness by the grace of God to leave the Church Militant in peace. May I be permitted, Sir, to ask the prayers of my Bishop and his clergy that my last days may be happy?"

His closing years were spent in the family of an old friend who had removed from Connecticut to Rochester, New York, and who gladly made cheerful for him the weary hours of inaction. He ended his earthly life on Sunday, February 8, 1846, having nearly reached the age of eighty-nine years. Mr. Baldwin had a clear and logical mind. He was a ready speaker and could put into writing important papers, resolutions, or debates, with accurate rapidity. This made his service as secretary of the Convocation, as secretary of the Convention of the Diocese for thirty years, and as secretary of the House of Clerical and Lay Deputies of the General Convention for twelve years, invaluable.

Mr. Baldwin held nearly every position in the gift of the Diocese and filled each with efficiency and dignity.

At the time of his death he was the oldest clergyman of the American Church and the oldest graduate of Yale College.

The Reverend PHILO PERRY, M.A.

Philo, a son of Dr. Joseph and Ruth (Preston) Perry, was born in Woodbury, Connecticut, on December 22, 1752. His father was a well known physician.

His early education was received in the common schools and under the careful guidance of his father. In his twenty-first year he entered Yale College and was graduated in 1777.

He studied medicine and settled in Stratford, where he built up an extensive practice.

It is probable that he attended Christ Church, then lovingly served by the Rev. Jeremiah Leaming, and through his influence entered upon a course of theology.

With David Belden, "Tilley" Bronson and Reuben Ives, he was recommended for ordination by the Convocation at Derby in September, 1786. The four candidates were made deacons on the feast of St. Matthew, September 21, 1786, in Christ Church, Derby, by Bishop Seabury.

On January 9, 1787, Mr. Perry became the Rector of Trinity Church, Newtown.

This parish, one of the very oldest in the Diocese, had been organized in 1732 by the Rev. John Beach, of blessed memory, whose long and

brave witness for the truth as this Church hath received the same, had built up congregations in Newtown and Redding, which were the largest of our communion in the colony.

The four years since the death of Mr. Beach, on March 19, 1782, and the ravages of the Revolution had somewhat impaired its strength.

Mr. Perry entered upon his work with great enthusiasm; by faithful industry, patience and tact he repaired the waste places of the parish. Mr. Perry was ordained priest in St. John's Church, Stamford, on Trinity Sunday, June 3, 1787, by Bishop Seabury, "upon a Title," says the Bishop's Register, "from Christ's Church, Newton, and from the Church at Newberry."[1]

As a pastor Mr. Perry was constant, both in personal appeals for holiness of life and frequent in his visitations of his parishioners. He is represented as a man of genial manners, a modest demeanor, and sufficient learning.

His ability as a preacher can be partly judged by an extract of a manuscript sermon of Mr. Perry in the possession of the writer from the text: "Endeavoring to keep the unity of the Spirit in the bond of peace." Ephesians iv, 3. After considering the circumstances under which the Epistle was written he develops the theme: "We cannot preserve 'the unity of the Spirit' unless we hold to the doctrines taught by the Spirit." In the course of his argument, he insists upon true Christian charity to all men and the duty of Christian forgiveness. In conclusion, he says: "Now, to sum up the whole in a few words: If we have any regard to the welfare of the Church, if we have any regard to our own welfare in the present life, and to our complete felicity in the next, let us all, my friends & Brethren, endeavour, by all the means in our power, 'to keep the unity of the Spirit in the bond of peace.' As to doctrines, let us 'be perfectly joined together in the same mind & in the same judgment,'—unanimously grounded & settled in the truly excellent and apostolical doctrines of our Church;—not being 'tossed to & fro, & carried about with every wind of doctrine by the sleight of men, & cunning craftiness, whereby they lie in wait to deceive; for this never fails to end in schism and separation.

"As to our behaviour one toward another; let it be always such as to show forth that meek & quiet spirit, which in the sight of God is of great price,' that heavenly wisdom which is peaceable, gentle & easy to be entreated. Let us put away all bitterness & wrath & anger & clamour & evil speaking with all malice; & be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us.' If we will thus be directed & governed by the Gospel law of Charity, it will be no difficult matter to preserve unity, peace, & concord in the Ch^{h} which that we may do, & finally be united with the Church triumphant in Heaven, God of his infinite mercy grant, thro our Lord Jesus Christ. To whom &c., &c."[2]

[1] P. 6. *A Reprint in full of the Registry of Ordinations by Bishops Seabury and Jarvis.* As published in the Journal of A. D. 1882, by order of the Convention.

[2] From a collection of manuscript sermons, made by the Rev. Dr. Burhans. This sermon is endorsed: Newtown, Nov^{r}. 6, 1791, and Sept^{r}. 29, 1793. Another sermon of Mr. Perry from Romans viii, 16, is endorsed: Newtown, Aug^{t}. 7, 1796, Aug^{t}. 13, 1797, and Brookfield, May 6, 1798.

Within five years after Mr. Perry's settlement in Newtown a new church seemed necessary. It replaced that built in 1746, which was forty-six feet long and thirty-five feet wide.

The new church was considered very spacious and elegant and served the parish for nearly eighty years.

The consecration was on Thursday, September 19, 1793, by Bishop Seabury, it being the fifth church consecrated by him in the Diocese.

Mr. Perry continued for five years more to minister in holy things to the people of Newtown, but in the midst of his usefulness he departed this life on October 26, 1798, in the forty-sixth year of his age.

While still young in his ministry, he had obtained the confidence and regard of his Bishop and brethren of the clergy.

He was secretary of the Convocation, secretary of the Convention, a member and secretary of the Standing Committee, and a deputy to the General Convention.

When the present Trinity Church, Newtown, was consecrated on June 8, 1882, there were unveiled four mural tablets of marble and brass commemorating the founder and three other rectors of the parish. Upon that in memory of Mr. Perry there is this truthful inscription:

"He was the devoted and efficient Rector of this Parish—and a Clergyman of eminence in the Councils of the Church."

The Reverend REUBEN IVES, M.A.

Reuben, a son of Mr. Zachariah Ives, was born in Cheshire, Connecticut, on October 26, 1762.

His early life and preliminary education were in his native town. In his twentieth year he entered Yale College, from which he was graduated in 1786.

It had been from boyhood his cherished desire to enter the holy ministry. The lack of clergymen was so great in the Diocese that Bishop Seabury was willing to ordain him without full theological preparation with the understanding that he would give attention to such studies during his diaconate. Mr. Ives was recommended for ordination by the Convocation during its meeting at Derby in September, 1786.

On St. Matthew's Day, September 21, 1786, he was made deacon with three others, in Christ Church, Derby, by Bishop Seabury.

The great privilege was accorded to the young deacon of becoming a member of the Bishop's household and pursuing under his direction a thorough course in patristic and Anglican theology, liturgics and Church history. Mr. Ives also had practical instruction in pastoral theology by acting as the Bishop's assistant in St. James's Church, New London, and during the necessary absences of the Bishop taking charge of the pastoral work.

On St. Matthias' Day, February 24, 1788, Reuben Ives, Tillotson Bronson and Chauncey Prindle were ordained priests, and Edward Blakeslee made deacon in St. James's Church, New London, by Bishop Seabury.

He became at once Rector of St. Peter's Church, Cheshire.

The earliest services of the Church in that town, which was until 1780 "the western society of Wallingford," although the name New Cheshire was given to it from 1720, were about 1750. It formed part of the mission field of the Rev. Ichabod Camp, Rector of Christ Church, Middletown, from 1752 to 1760. It was faithfully served by him for eight years. It then came under the care of the Rev. Samuel Andrews, missionary at Wallingford, who took great pains to implant true Church principles in the people of Cheshire. The first church, which was a square building, forty-two by forty-two feet, and very high, was erected in 1760. Upon Mr. Andrews' removal to Nova Scotia in 1785, there had been only occasional services until Mr. Ives was summoned home to be the first resident rector. By agreement he gave to Cheshire two-thirds of his time and spent the remainder in officiating in the neighboring towns, particularly Wallingford and North Haven.

By his faithful ministrations the congregations were so increased that in 1795 an enlargement of the church was necessary.

There was long current among the elder clergy of the Diocese a story that when Bishop Seabury on a visitation to Cheshire was told by one of the parishioners that the parish was intending to add a steeple to the church, he quickly replied with one of his bright flashes of wit: "You had better build a Church to your steeple.

When the plan for an Academy for the education of the children of the Church was proposed by Bishop Seabury and some of the clergy, Mr. Ives was one of its firmest supporters. He thought that Cheshire possessed many advantages and was instrumental in locating there the Episcopal Academy.

Until 1820 he was diligent in labor and careful in the administration of the parish. The causes of his resignation are only thus alluded to by Dr. Beardsley, the historian of the parish: "Circumstances then, of which it is needless now to speak, led to a dissolution of a connection which had existed for a period of more than thirty years. During this time, the Church had apparently been visited with the love and favor of God."[1]

Mr. Ives' work did not cease in other parts of the county when he resigned the rectorship of Cheshire, and it is the testimony of those who know that several parishes in the county of New Haven were by him rescued from an almost moribund condition and restored to vigor and prosperity.

Mr. Ives died at his home in Cheshire on October 14, 1836, having nearly reached his seventy-fourth year.

He was one of the humble and meek of the earth, whose work and labor of love were indeed appreciated by his contemporaries, but did not make him well known to the Church at large.

[1] P. 10. A Historical Sermon delivered in St. Peter's Church, Cheshire, July 28th, 1839; it being the last Sunday on which divine service was performed in the old Church. By Rev. E. E. Beardsley, Rector of the Parish. * * * Hartford; Printed by Case, Tiffany & Co., Pearl Street, 1839. 8vo, pp. 16.

The Reverend CHAUNCEY PRINDLE, M.A.

Chauncey, the only son of Eleazar and Anna (Scovill) Prindle, was born in that part of Waterbury, Connecticut, then called Westbury, now Watertown, on July 13, 1753. After being instructed in the district schools he was carefully prepared for college by his uncle, the Rev. James Scovill, Rector of St. John's, Waterbury. He entered Yale College in his nineteenth year and graduated with honor in 1776. During the years of the Revolution he remained at home, and like other young men who could not serve in the Continental Army, cultivated his father's farm to supply a portion of the food needed by the troops in the field. It is also probable that he assisted his uncle in the wide missionary circuit assigned to Waterbury.

With Philo Shelton he studied theology under his uncle's direction. After due examination he was recommended for ordination by the convocation at its meeting in Stamford on May 31, 1787. With Ambrose Todd and Bethuel Chittenden he was made deacon in St. John's Church, Stamford, on Friday, June 1, 1787.

His uncle had in the fall of 1785 received an offer from the Venerable Society to settle in New Brunswick, with a competent salary. The necessities of his family by the withdrawal from Missionaries of the Venerable Society remaining in the United States of the stipends they had received induced him to accept. During his absences in New Brunswick, Mr. Prindle supplied his place. When finally Mr. Scovill gave up his temporary arrangement of spending the winters in Waterbury and the summers in his new parish of Kingston, New Brunswick, and in March, 1788, settled permanently in New Brunswick, Mr. Prindle was able to officiate until a rector was called for Waterbury. Mr. Prindle had been lay reader in Watertown for some years previous to his ordination.

On February 15, 1788, he was formally called to be minister of St. Peter's, Northbury (now Plymouth), at a salary of thirty-seven pounds and ten shillings. During the same month he was also called to be minister of Christ Church, Watertown, at a salary of thirty pounds. It was stipulated that his time should be equitably divided between them.

Mr. Prindle went to New London soon after accepting the calls and was, at the same time with Reuben Ives and Tillotson Bronson, ordained priest on St. Matthias' Day, February 24, 1788, in St. James's Church, by Bishop Seabury. His work in Watertown and Plymouth was earnest, judicious, and successful. So rapid was the growth of the parish that the church built in 1765, whose dimensions were thirty-seven by forty-five feet, was too small. A new church was determined upon, a better site procured for it and a building larger and upon "a more elegant plan" was erected. It was occupied in the fall of 1793, and consecrated by Bishop Seabury on November 18, 1794. This served the parish until 1855, when a beautiful Gothic church was completed and consecrated.

At Plymouth the increase was equally gratifying. A church was needed to replace that which had been built about 1740. The only difficulty was in agreeing upon a suitable location; finally the new

St. Peter's was built in 1796, and opened during the fall of that year. It was consecrated on November 2, 1797, by Bishop Jarvis, being the second of those consecrated by that prelate. It still stands upon its hill-top and its doors are still open for the service of prayer and praise.

Mr. Prindle continued to be the able pastor and persuasive preacher at Watertown until 1804, when he resigned to give his time more fully to Plymouth, which had felt severely the loss of many of its families who had removed to the "western wilderness," which was then in the neighborhood of Whitestown, a few miles beyond Utica, New York. In his farewell sermon at Christ Church, Watertown, Mr. Prindle stated that thirty families had been added to the congregation, there had been three hundred and eighty-one baptisms, eighty-six marriages and sixty-six burials.

An incident of his pastoral work was long told in Watertown as showing his determination to overcome obstacles. He had promised to preach at St. John's Church and to baptize some children in Waterbury whose parents were about to remove to the West. It was the mid-summer of 1795, and there was no clergyman in Waterbury. Between Watertown and Waterbury flows the Naugatuck river, which is about a third of a mile wide. It was usually crossed in a canoe or forded by travellers on horseback. Some distance beyond the village was a bridge. Mr. Prindle expected to cross in the canoe, but upon reaching the place where it was kept he found that the summer rains had so swollen the river that the canoe had disappeared. To retrace his steps and cross by the bridge would make him late for his appointment. He plunged boldly into the rapid stream and swam across in time to meet his friends, baptize their children and send them to their new home rejoicing. In 1806 Mr. Prindle resigned the charge of Plymouth, where he had been able in the two years he devoted to that work to build up again the congregation. During the eighteen years of his pastorate he had baptized three hundred and thirty-nine persons, married seventeen couples, and buried sixty persons.

In 1806 he became rector of St. Michael's Church, Salem (now Naugatuck), and also of St. Peter's, Oxford. His charge of Salem continued until 1814, but he remained at Oxford to the close of his life, the same clear and sound preacher and good pastor as in his first charge.

A church was soon commenced at Salem, and that in Oxford improved. St. Peter's, Oxford, was consecrated by Bishop Hobart on his memorable first visitation of the Diocese, on October 21, 1816.

Mr. Prindle was a real missionary and in every hamlet near his home was well known and honored. For some years he held services in Amity in Woodbridge, and in the later years of his life Christ Church, Bethany received his ministrations. Until extreme old age he labored in the Gospel without diminution of energy or fervor.

He died at his home in North Oxford on August 25, 1833, in the eighty-first year of his age and was buried in the old cemetery at Gunntown.

The Reverend DAVID FOOTE, M.A.

David, a son of Asa Foote, and a direct descendant of Nathaniel Foote, one of the original settlers of Wethersfield, Connecticut, was born in that part of Colchester now Marlborough, on October 5, 1760. His early years were spent in his native town, where he was fitted for college. In his twelfth year he entered Dartmouth College and was graduated in 1776.

This college in the woods of New Hampshire had under Dr. Eleazar Wheelock, its first president, an enviable reputation for scholarship.

There is no account of his occupations during twelve years after his graduation.

The parish of St. Peter, Hebron, was the nearest to Colchester, and the few churchmen in that town attended its services.

The greater part of St. Peter's congregation were patriots, but its rector, the Rev. Samuel Peters, one of the celebrities of the colony for his missionary zeal, intense dislike of the "Standing Order," and his literary ability, was an outspoken and aggressive loyalist. He went to England in 1774. It is possible that Mr. Foote officiated at St. Peter's although no traditions or records for that period of the parish history have been preserved.

The Rev. John Tyler, of Christ Church, Norwich, went out from that centre into all the surrounding country upon periodical missionary journeys. Mr. Tyler may have encouraged Mr. Foote to study for holy orders and superintended his studies. In June, 1788, the rector of Norwich presented him to the Bishop at New London for examination for the order of deacon. This ordeal was successfully passed, and on St. Barnabas Day, June 11, 1788, David Foote was made deacon by Bishop Seabury in St. James's Church, New London.

Mr. Foote was licensed to preach and was appointed "to serve in the congregations of Hebron and Chatham."

The congregation that is meant in Chatham is evidently that at Middle Haddam, where a parish was formed in 1785 and a church built in 1787; for the parish in the portion of Chatham known now as Portland was not organized until September, 1788. There seems to be no records of Mr. Foote's ministrations in the archives of either parish in the town of Chatham.

Christ Church, Middle Haddam, was until 1791 under the charge of the Rev. Dr. Jarvis of Middletown, as was also Trinity Church, Portland. The first rector mentioned in the annals of the parishes who was resident is the Rev. Tillotson Bronson, in 1791.

Mr. Foote, although he has been almost forgotten, did diligently in Chatham and Hebron the varied duties of the ministry.

From his work of restoration and upbuilding he was called to the ancient parish of Grace (now Christ) Church, Rye, Westchester County, New York.

In this well ordered and settled community he found his efforts for greater temporal prosperity and spiritual growth fully seconded by the

members of his new parish. A large increase in attendants and communicants was soon apparent. But as he was maturing plans for the future he was suddenly taken from this world on August 1, 1793, in the thirty-third year of his age.

His brief ministry showed his courage, his endurance, and his patience and held large promise of a brilliant and faithful career.

Mr. Foote retained his interest in the Diocese of Connecticut, attended regularly its convocations and conventions and was reckoned among its clergy. His name is also found upon the clergy list of the Diocese of New York.

The Reverend ABRAHAM LYNSEN CLARKE, M.A.

Abraham Lynsen Clarke is said to have been a native of Milford, Connecticut, but his parentage, date of birth, and the events of his early years do not seem to be known.

He was graduated from Yale College in 1785, and then, according to tradition, became lay reader in St. Peter's Church in his native town.

When the Rev Henry Van Dyck left Milford to assume the rectorship of Christ Church, Poughkeepsie and Trinity Church, Fishkill, Mr. Clarke was left in charge of St. Peter's Church. With Bryan Fairfax, of Virginia, he was made deacon by Bishop Seabury in Christ Church, Stamford, on June 9, 1786. In the spring of 1787 he became rector of St. Paul's Church, Huntington, in succession to the Rev. Christopher Newton, who had died on February 6, 1787. He was also rector of Christ Church, Tashua, to which he gave one-third of his time.

He served these parishes with devotion and discretion during his diaconate. Upon Trinity Sunday, June 7, 1789, in St. Paul's Church, Norwalk, with the Rev. Ambrose Todd and the Rev. Ambrose Hull, he was ordained priest by Bishop Seabury.

A new church was commenced at Tashua in 1789. It was fifty feet in length, thirty feet in breadth, and twenty-four feet in height. The church was finished in 1790 and consecrated by Bishop Seabury on June 8, 1795.

The death in September, 1792, of the Rev. Moses Badger, rector of King's Chapel, Providence, Rhode Island, made a vacancy in that important and desirable parish. The vestry followed the suggestion of the Rev. William Smith, then at Newport, and invited the Rev. John Bowden to the parish. His loss of voice compelled him to decline and he cordially commended Mr. Clarke as a clergyman who would fill admirably the rectorship of that parish. Bishop Seabury wrote to the vestry that Mr. Clarke was "not only a gentleman of good character and understanding, but also of easy and polite manners, and of diligence in his profession."

Mr. Clarke commenced his duties on Easter Day, March 31, 1793, and remained with growing appreciation in Providence for seven years. There was increase in the congregation and general prosperity in the parish during his incumbency. In 1794 the name of the corporation was changed from King's Chapel to St. John's Church.

Mr. Clarke resigned on March 30, 1800, and soon after took charge of St. Michael's Church, Bristol, Rhode Island. This was one of the oldest parishes in New England, having been founded in 1719. The beloved and venerated John Usher was then rector. He was the first child baptized in the parish, and after the death of his father, the Rev. John Usher, in 1775, whose connection with St. Michael's extended over fifty-two years, had kept it alive by reading the service. Mr. Usher in his seventy-third year received holy orders and with all the energy of a young man maintained the services and did his parish work. Feeling in his eightieth year the need of some relief, Mr. Clarke was called to his assistance.

Mr. Clarke's work was commendable and he showed great consideration to his colleague. From some cause not fully ascertainable dissension arose in the parish and early in 1803 Mr. Clarke resigned.

He accepted the united parishes of St. James, Newtown, and St. George's, Flushing, on Long Island, and was inducted into them in the spring of 1803.

The Church of England had been established on Long Island in the beginning of the eighteenth century. Jamaica was the chief parish at the western end of the island. Newtown and Flushing had from their organization been associated with it under the charge of one incumbent.

The blindness and other infirmities of the Rev. William Hammell, rector in 1794, led to a severing of the long connection between Jamaica and the outlying parishes. The Rev. Henry Van Dyck became in 1795 rector of St. James, Newtown, and also officiated at Flushing.

The resignation of Mr. Van Dyck in the winter of 1802-03 led to a formal union of the two congregations at Newtown and Flushing. It was probably due to the knowledge Mr. Van Dyck had of Mr. Clarke that the call was made by the vestries of these parishes.

In the exacting but pleasant and varied duties of a country parson Mr. Clarke spent the remainder of his life. He died at St. James's parsonage, Newtown, on December 31, 1810.

The Reverend AMBROSE HULL, M.A.

Ambrose Hull is, traditionally, a native of Cheshire, Connecticut.

No authentic documents are available concerning his ancestry, early years, and many events of his life.

He is known to have been graduated from Harvard College in 1785, and afterward to have pursued the study of theology. He was recommended by the convocation at its meeting in North Haven on October 22, 1788. The entry in the Bishop's register gives the date of the ordination of Mr. Hull as deacon as "Sunday the 12th day of October, 1788," in Trinity Church, New Haven. The candidate was presented by the Rev. Jeremiah Leaming. To the entry in his register Bishop Seabury appends this: "Note: The following registry of the ordinations of Mr. Foot and Dr. Nesbitt ought to have preceded that of Mr. Hull."[1] The

[1] P. 7. A Reprint in full of the Registry of Ordinations by Bishops Seabury and Jarvis.

exact date of the ordination it is impossible now to ascertain. Mr. Hull was licensed to preach and "appointed to officiate as Deacon at Reading." The parish of Christ Church, Reading, is one of the oldest in the Diocese. Under the fostering care of the Rev. Dr. Samuel Johnson the Rev. Henry Caner established Church of England services there in 1727. The congregation came under the pastoral oversight of the Rev. John Beach, that noble confessor, until his death in 1782. The first church was built in 1732, but as the congregation increased rapidly a larger church was erected in 1750. After the Revolution the Rev. Richard S. Clarke of New Milford officiated occasionally. Mr. Truman Marsh, of Litchfield, acted as lay reader until 1786, when Mr. David Belden was made deacon and began a brief ministry.

On June 7th, 1789, Mr. Hull was made priest in St. Paul's Church, Norwalk, by Bishop Seabury at the same time with the Rev. Abraham Lynsen Clarke and the Rev. Ambrose Todd. Mr. Hull continued in charge of Reading until 1791, when he resigned. It is not certain that he took another parish immediately. In 1792 he was rector of the "Episcopal Church of Brooklyn," afterward St. Ann's Church. He succeeded the Rev. Elijah D. Rattoone, who had become a professor in Columbia College.

The incompleteness of the records of St. Ann's Church for this period is an obstacle to ascertaining the cause of Mr. Hull's sudden resignation early in January, 1793.

Mr. Hull's name does not appear in the Journal of any diocese or of the General Convention after 1792. There is no record of his deposition and there is no reason to suppose any moral delinquency on his part. Like two or three other clergymen of that period, notably the Rev. James Kilbourn, deacon, who became after a brief ministerial career a prominent politician in Ohio, Mr. Hull apparently ceased to execute the priest's office.

His later years are said to have been spent in South Carolina, Ohio, and Florida. He is reported to have won political honors and ascended the judicial bench in East Florida, where it is supposed he died in 1821.

The Reverend TRUMAN MARSH, M.A.

Truman Marsh was born in Litchfield, Connecticut, on February 24, 1768. After completing the course in the common schools he was well fitted for college by the Rev. George Beckwith, the Congregational minister of Litchfield South Farms (now Morris). He was graduated from Yale College in 1786.

It was then customary for Yale graduates to seek employment as tutors in the southern states. Mr. Marsh went to Maryland and became an instructor in Cokesbury College, near Baltimore, under the Rev. Levi Heath. Mr. Heath gave him a full theological course, and probably was his presenter when he was made deacon by Bishop White on March 5, 1789.

After his ordination, in addition to his duties in the college, he assisted Mr. Heath in the parochial work of St. John's parish, Baltimore.

For various reasons Mr. Marsh was desirous to become a clergyman in his native state and on that account refused the principalship of Cokesbury College.

In a letter to Bishop Seabury written from Philadelphia on August 11, 1789, Bishop White refers to the ordination of Mr. Marsh and his work in Maryland, which was earnest and acceptable. The Bishop also says: "I believe him to be a deserving young man and of unblemished morals."*

The ancient and influential parish of St. John's, New Milford, founded in 1742 by the Rev. John Beach, became vacant by the removal of the Rev. Tillotson Bronson, who had been temporarily in charge.

Mr. Marsh was invited in 1790 to become its rector and accepted.

He entered upon his duties soon after his ordination to the priesthood. The "*Records*" show that this service was in the old "meeting house" near the Litchfield Green on June 2, 1790, by Bishop Seabury, and that Mr. Marsh had been recommended by the clergy of Connecticut.

Mr. Marsh's work in New Milford, Roxbury, and New Preston, which were included in his cure, was characterized by tact, zeal and success.

The second church building in New Milford, erected in 1765, had remained unfinished. The sale by the town of "highway lands" and the division of the proceeds among the several "ecclesiastical societies" of the town materially benefited the parish. Ultimately the share of St. John's Church was forty-six pounds. With twenty-seven pounds, which had been paid in 1793, and other contributions, the church was completed. Among the "improvements" was a front gallery and a high pulpit with winding stairs.

The church was consecrated by Bishop Seabury on September 25, 1793.

In 1799 the Rev. David Butler resigned his charge of St. Michael's, Litchfield.

Mr. Marsh's townsmen appreciated him and he was asked to become the successor of Mr. Butler.

Mr. Marsh removed to Litchfield late in 1799. He there spent the remainder of his life; thirty years of it in hard and exacting work. He was ever punctual in the performance of his duty and went into every nook and corner of the town. He was known and beloved by every one.

As his health and endurance began to fail after 1810, he was obliged to have the help of assistants; among them were the Rev. Dr. Isaac Jones, the Rev. Dr. John S. Stone and the Rev. William Lucas. In 1830, having fallen into a state of nervous hypochondria, he felt obliged to resign, very much to the regret of his parishioners.

It is said that during the later months of his active ministry he became so much depressed that he shrank from officiating. A simple remedy administered by his wife encouraged him. He mounted his horse and attended by his man servant proceeded to church, where he read the

* P. 338. *Connecticut Church Documents*, II.

service with dignity and preached with logical power and eloquence two admirable sermons. In his retirement he did not wholly omit clerical duty.

He remained to be the confidant and adviser of many of his former parishioners, the counsellor and friend of his successors in the parish, and a venerable and respected senior among his brethren of the clergy.

Mr. Marsh ended his earthly life on March 28, 1851, in the eighty-fourth year of his age.

His funeral was largely attended from the Congregational church, as the old St. Michael's had been demolished and the new one was not completed. The full Church service was used and a funeral sermon preached by the Rev. Benjamin W. Stone, rector of the parish.

Mr. Marsh was entrusted with various diocesan offices, among them membership on the Standing Committee, trusteeship in several boards, and a clerical deputyship in the General Convention.

In his Convention address in 1851, Bishop Brownell says: "Few of his brethren have surpassed him for clearness of mind, simplicity of character, purity of life, and faithfulness to the trust committed to him. This venerable brother has been taken from us like a shock of corn fully ripe." The Rev. Alonzo B. Chapin in his *"Sketches of the Early Clergy"* gives this characterization: "a fine scholar, an acceptable preacher, an able instructor, a man of pure character and unblemished reputation."[1]

The Reverend EDWARD BLAKESLEE, M.A.

Edward, a son of Abraham Blakeslee, was born in North Haven, Connecticut, on June 27, 1766. He was educated in the common schools, and entered Yale College, where he took a high rank, before his twentieth year. He was compelled to leave college in his Junior year on account of the sickness and death of his parents.

From 1786 he had acted as lay reader for St. John's Church, North Haven. The congregation were very much pleased with his manner of conducting the service and wished him to obtain holy orders. At "a meeting in the red school house near Dr. Trumbull's Church," Mr. Blakeslee was requested to ride to New London and be ordained. Three dollars were voted for his expenses.

Mr. Blakeslee went to New London bearing letters of commendation from the Rev. Drs. Mansfield, Leaming, and Hubbard, also the votes of the meeting of the congregation of St. John's Church. He had a pleasant interview with Bishop Seabury and successfully passed the required examinations.

On Sunday, February 24, 1788, the feast of St. Matthias, he was made deacon in St. James's Church, New London, by Bishop Seabury. At the same service the Rev. Reuben Ives, the Rev. Chauncey Prindle, and the Rev. Tillotson Bronson were ordained priests.

Mr. Blakeslee was expected by the people of St. John's to become their minister. He, however, accepted the invitation of Trinity Church, Bran-

[1] *The Calendar*, August 19, 1854.

ford, and for two years worked with faithful diligence in that parish, with which were then associated Christ Church, Guilford, and St. John's, North Guilford. To properly care for them required much riding and constant vigilance.

In 1790 Mr. Blakeslee resigned, returned to his native town, and accepted the pastorate of St. John's and St. Andrew's, Northford. He was also expected to explore the surrounding country for churchmen and organize new congregations wherever it could be done. During his ministry a parish was formed at Hamden and named Grace Church.

In 1791 Mr. Blakeslee became assistant to the Rev. Dr. Mansfield at Derby. He was to assist in the services, preach occasionally, and also to visit and hold service in remote parts of the town.

On Sunday, July 9, 1793, Mr. Blakeslee was ordained priest by Bishop Seabury at the same time with Rev. Solomon Blakeslee, the Rev. Russel Catling, and the Rev. David Butler in Christ Church, Middletown. In the Bishop's register is noted that he was appointed "to the cure of Woodbridge for one-half his time, the other half as assistant to the Rev'd Dr. Mansfield at Derby."

In this double duty he was diligent and faithful.

In that part of Derby then known as Chusetown, afterward Humphreysville (now Seymour), a parish was organized in February, 1797. With this the congregation worshipping on Great Hill was united and the new corporation took the name of Union Church. Mr. Blakeslee laid the corner-stone of a church building for that parish during the early spring of 1797 which was framed and enclosed before the following winter. It was not fully completed and ready for consecration until 1817, when, on September 2, it was consecrated by Bishop Hobart. The ancient frame still remains sound. Upon it in 1857 a new church was built and consecrated by Bishop Williams on May 11, 1858, as Trinity Church, Seymour.

Mr. Blakeslee died on July 15, 1797, in the thirty-first year of his age. His death was felt as a personal loss by many both in Derby and wherever he was known. His clerical brethren mourned for him and grieved that his earthly ministry had so soon ended, as they had anticipated for him a brilliant future.

This brief extract from a manuscript sermon upon fasting will show his method of sermonizing. His text is from St. Luke v. 34, 35. "Can ye make the children of the bridechamber fast while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them and then shall they fast in those days."

He first states the circumstances under which our Lord spoke these words and then shows the necessity for joy while the Bridegroom is with His disciples, and the reason for sadness and fasting when the light of His countenance is withdrawn from them. He considers the reasons why Christians should fast and alludes to the practice of the Primitive Church and the obligation resting upon all Christians to follow its example. He then says: "Again this Duty is too often abused by considering y^{e} bare performance of it acceptable to God, without regard to those other Religious

exercises w^h are inseparably connected with it—for Fasting consider^d in y^e Abstract is but A Colateral Duty, & enjoined for no other Purpose y^n to assist us in y^e great & essential Duties of Prayer, Almsgiving & an holy life, & is intended to be wholly subservient thereto. If *ergo* we flatter ourselves with y^e Notion, y^t having modified our Appetites for a little Time, we may y^n indulge y^m at large, till y^e return of the next stated Season of Fasting & Humiliation we grossely Deceive ourselves & add to our own Condemnation, by turning y^t w^h is intended for an Assistant to Virtue & Godliness, into an Instrument of Impiety & Wickedness; since He who lives A good life without fasting, is a much better Man y^n He who abstains from Meat only, without regarding those other ends, w^h y^t Abstinence was designed to promote.

Notwithstanding, *ergo,* this as well as many other Religious Duties is often neglected or Abused, yet, let us not, for this Reason lay aside y^e Use of it, but Deliberately consider those good Purposes for w^h it was originally Designed, & y^e great advantages y^t will arise to us from a regular & conscientious Discharge of it. Fasting, it must be acknowledged, is a very fit & becoming Act of Humiliation to God for our past Offences against his Divine Majesty. The best of us all have abundant reason to pray with y^e Devout Publican in y^e Gospel, *L^d be merciful,* &c."[1]

The Reverend SOLOMON BLAKESLEE, M.A.

Solomon, a son of Zophar Blakeslee, was born at North Haven, Connecticut, on November 9, 1762. He was educated in the schools of the town and when nineteen years old entered Yale College, where he maintained a creditable rank and was graduated in 1785.

He probably studied theology with the Rev. Dr. Mansfield of Derby, but was, like other candidates of the period, better versed in the practical duties of the ministry than in systematic divinity. The lack of ordained clergymen compelled the students to read the service in parishes which otherwise would be wholly without the ministrations of the Church. His time seems to have been spent largely in Claremont, New Hampshire, where a parish had been formed as early as 1770 and a church commenced in 1773. Among the earliest services in Claremont were those of the Rev. Samuel Peters, of Hebron, Connecticut, who made a missionary tour in 1770 which included Claremont. The parish then was occasionally visited by the itinerant missionary in New Hampshire, the Rev. Moses Badger, and in 1773 the Rev. Ranna Cositt became rector and missionary. An outspoken loyalist, Mr. Cossit finally became a missionary in Sydney, Cape Breton Island. There is evidence that Mr. Blakeslee was in New Hampshire in the closing months of 1788 and that he officiated until the time of his ordination. Mr. Blakeslee entered heartily into the work and did good service not only in Claremont but also in the new settlements of New Hampshire and Vermont. He is known to have made several journeys to Connecticut, where he officiated at North

[1] Dr. Burhans' Collection of Manuscript Sermons. The sermon is thus endorsed: Amity, March 11, 1792; Great Hill, March 18, 1792; Derby, April 1st, 1792.

Haven and other places after his cousin, the Rev. Edward Blakeslee, had in 1791 gone to Derby. A recent writer upon North Haven says that he was "rather in advance of the older people, and locally known as the man who whistled on the sabbath day."[1]

For three years he was in New Hampshire during the greater portion of his time. The last services by him in Claremont are in September, 1792. What he did for the upbuilding of the Church and the searching out of the scattered and uncared for people in the wilderness towns and hamlets merits high praise.

A parish by the name of St. Stephen's Church had been formed at Haddam, on the Connecticut river, under the auspices of the Rev. Dr. Abraham Jarvis of Middletown in April, 1791. Dr. Jarvis in addition to his other onerous duties had cheerfully served it until 1792. On March 1st, 1793, Mr. Blakeslee accepted the charge of it. He was a devoted parish priest and a preacher of sound common sense. He possessed a practical knowledge of men which made him attractive to his parishioners. Mr. Blakeslee was ordained priest in Christ Church, Middletown, on Sunday, June 9, 1793 by Bishop Seabury at the same time with Edward Blakeslee, Russel Catling and David Butler.

A church was planned in February, 1792, which was to be "fifty-four feet long, thirty-seven feet wide, and twenty-one feet posts, with a steeple." This church was not finished and ready for consecration until October, 1795. The consecration was on St. Luke's Day, October 18, 1795. It served the parish for nearly a hundred years until the erection and consecration of the present St. Stephen's, which is nearer the "Landing," in 1890. It still stands, a witness to the zeal of the fathers, and a conspicuous and cherished object to all vessels passing up or down the river.

Mr. Blakeslee in 1803 was one of six clergymen who united in a memorial to Bishop Jarvis concerning the right of the Rev. Ammi Rogers to a seat in the Convention of the Diocese; basing their plea upon the principle that "each parish has a right to choose its own rector," subject to the approval of the Bishop. For one of his parishes the memorial stated Mr. Rogers had obtained approval.[2]

In thus joining with five of his brethren of undoubted loyalty to the Diocese and conspicuously successful as parish priests, Mr. Blakeslee did not intend to prejudge the case of Mr. Rogers or oppose the decision of the Bishop.

The rector of East Haddam had the pleasure of seeing the church well filled and new families of intelligence inquiring into the principles of the American Church, many of whom became earnest and consistent churchmen.

In 1815 the Rev. Charles Seabury, who had succeeded his father, the

[1] P. 155. *North Haven Annals*, * * * by Sheldon B. Thorpe. New Haven: 1892. The Rev. Wm. Lusk's sketch of St. John's Church.

[2] P. 31. Dr. Beardsley's "*History*," II. The other clergymen were the Rev. Dr. Mansfield, of Derby; the Rev. John Tyler, of Norwich; the Rev. Ambrose Todd, of Huntington; the Rev. Joseph Warren, of Middletown: and the Rev. Smith Miles, of Chatham.

Bishop, as rector of St. James's Church, New London, resigned. On March 27, 1815, Mr. Blakeslee was chosen as his successor. He accepted immediately and soon after removed to New London. During his three years incumbency there was much activity and abundant life in the old parish. In 1816 the gallery in St. James's Church was lowered and in 1817 a small organ of English manufacture and of excellent tone, was presented to the parish and placed in the gallery. Previously the music had been entirely vocal. This was the first organ in New London. Mr. Blakeslee's advocacy of the deposed priest, Ammi Rogers, in which his neighbor, the Rev. John Tyler, of Norwich, joined, brought him into disfavor with some of his brethren. It seemed expedient for him to resign St. James's Church, which he did early in 1818. East Haddam had been vacant since Mr. Blakeslee's departure for New London and had relied upon him for various clerical offices.

Yielding to the wishes of his former parishioners, he accepted in April, 1818, the call made by them and continued to serve the parish until October, 1821.

Mr. Blakeslee then went to St. James's Church, Great Barrington, Massachusetts, where he did excellent work until May, 1827. In 1828 he returned to Connecticut but without taking any parochial charge, and soon after removed to the state of New York. He made his home at New Lisbon, Otsego County, in that picturesque region made famous by the pen of James Fenimore Cooper. It was that part of the state long blessed with the unceasing labors of that apostolic missionary affectionately known as "Father Nash."

Mr. Blakeslee as he had health and opportunity engaged in mission work in Otsego and Chenango Counties with much acceptance and success.

He died at New Lisbon on April 10, 1835, in the seventy-third year of his age.

Bishop Onderdonk of New York in his Convention address for 1835 says of him: "He had been for several years residing on an estate in Otsego County, and rendered important gratuitous service to the missionary cause in this Diocese. * * * I am personally cognisant of much good which he had done to the Church in our Diocese." The Rev. Dr. Robert Hallam, who was a boy in St. James's in New London during Mr. Blakeslee's rectorship, gives these recollections of Mr. Blakeslee in his valuable *"Annals of St. James's Church, New London"*: "He was a man of peculiarly cheerful, genial, and social temperament, an agreeable companion and associate; but was thought to be by many, perhaps not without reason, somewhat deficient in the gravity and seriousness which became his calling."[1]

[1] P. 88. *Annals of St. James's Church, New London, for one hundred and fifty years;* by Robert A. Hallam, D.D., Rector. *The Church Press:* M. H. Mallory & Co., Hartford, Conn., 1873. 12mo, pp. v, 120.

Note II

The edifice in which the opening service of the Convocation was held and the Rev. Truman Marsh was ordained priest, was the second built for the First Ecclesiastical Society of Litchfield. Its first house was commenced in April, 1723, and finished in 1726. It was a neat but plain building without a steeple, forty-five feet long and thirty-five feet wide. The second house was completed in 1762, and was a much more stately structure with a steeple. Its dimensions were sixty feet by forty-five feet. It stood until 1829.

Its location was nearly in the centre of the Green. The Court House stood about opposite the centre of Town street with the "meeting house" on the east and the school house on the west.

The Rev. Judah Champion, a native of East Haddam, Connecticut, who had been settled on July 4, 1753, was then the pastor. Mr. Champion was the firm and helpful friend of the Continental soldiers, many of whom passed through Litchfield on their way to the American camps on the Hudson and in the Jersies. He often gave them substantial meals and provided clothing and other necessities.

The story was long told in Litchfield of a Sabbath afternoon of weaving and knitting by the women of his congregation when the capture of St. John's New Brunswick, and the destitute condition of the American troops had been announced from the pulpit in the morning.

A prayer of Mr. Champion's in which he implored the destruction of the enemies of America and the safety of its defenders has often been quoted. Mr. Champion served for some time as a chaplain in the Continental Army. He retired from active service in the ministry in October, 1798, and died in 1810, in his eighty-first year. Throughout his long life he was socially and religiously a power in the community.

The first St. Michael's Church was built in 1747, on a hill about a mile west of the centre of the village. The second church was built upon one of the main streets in 1812. It was consecrated in 1824, by Bishop Brownell.

The third church was built upon the same site in 1851 and consecrated by Bishop Brownell on December 16, 1851.[1]

[1] The Rev. Dr. Seymour, the present Rector of St. Michael's, has furnished some interesting particulars for this note.

Note III

David, a son of Micah and Grace (Sturgis) Perry, was born in 1747.

His ancestors were well known in Fairfield County and traced their descent from Richard Perry, an eminent lawyer, who had emigrated from England in 1637, settled in New Haven in 1642 and had acquired large tracts of land in Fairfield County.

David Perry studied medicine, and at the age of twenty-five settled in Ridgefield. He soon had an extensive practice in that pleasant town and the surrounding region. He is said to have been both bold and successful in the trial of new remedies. Dr. Perry was a stanch supporter of St. Stephen's Church.

This parish owes its existence to the missionary zeal of the Rev. Dr. Samuel Johnson, who visited the town in 1725. It was faithfully served by the Rev. Henry Caner, the Rev. John Beach, the Rev. James Wetmore, the Rev. Joseph Lawson, the Rev. Richard Clark, and the Rev. Epenetus Townsend during the Colonial period. Mr. Townsend left Ridgefield early in July, 1776. The services were then suspended. The first church had been built in 1740 "directly in front of the Sturtevant lot." It became a storehouse for supplies for the American Army and was burned by the British in April, 1777, on their return from the raid on Danbury. No regular services of the church seem to have been held until after the Revolution, when Dr. Perry acted as lay reader. A meeting to consider the building of a new church was held on June 19, 1784. Dr. Perry seems to have been very active in arousing the latent energy of the parish and his name heads the call for this meeting. It was then determined to build a new church whose dimensions were to be "forty by thirty feet with eighteen foot posts" at "the northeast corner of the Sturtevant lot so called adjoining the town street in the first society of Ridgefield on a piece of ground given by Benjamin Smith for that purpose." While the frame of the church was finished and the building occupied in 1785, it was not fully completed and furnished until 1791.

After the brief incumbency of four months in 1788 by the Rev. David Belden, deacon, Dr. Perry resumed his duties as lay reader, to the great satisfaction of the congregation. At a parish meeting held at the Town House on the first Monday in August, 1789, it was "voted that Doct. David Perry receive Holy Orders for this Society." The *"Records"* give the fact of his ordination as Deacon on June 6, 1790. In the "Register" the Bishop records the ordination as "special." The candidate had been recommended by the clergy and was "licensed to preach."[1]

The double duty of priest and physician seems at first to have been performed with much vigor. Three parishes were under his care, Ridge-

[1] P. 8, *Registry of Ordinations*, by Bishops Seabury and Jarvis.

field, Redding, and Danbury. He fully earned the higher office of priesthood to which he was ordained in St. John's Church, Stratfield (now Bridgeport), on October 16, 1791.[1] His presenter was the Rev. Philo Shelton.

The growth of the congregations made necessary more supervision than such a busy man as Dr. Perry could give. Discontent arose in some portions of the parish. Rumors of it at last reached the ears of the Bishop and his clerical brethren. They had been grieved that he did not attend the meetings of either the Convention or Convocation. Severe comments were made upon his conduct and urgent requests sent to him to show respect and regard for his brethren by attendance.

The Convocation finally took action in 1794, as the *"Records"* show. To the Bishop's letter of admonition a reply was received from Dr. Perry, in which he declared his intention of resigning immediately his pastoral charge and relinquishing the exercise of his ministry. This letter, as the text of the Records informs us, was laid before the Convocation on June 3, 1795.

There seems to have been no more formal act of deposition than the resolution entered upon the *"Records."*[2]

Dr. Perry continued in lay communion, devoting all his time to the practice of medicine, until his death on May 8, 1822.

His son and grandson became well known physicians in Ridgefield, where his descendants were for many years faithful members of the parish which he had served.

[1] P. 8, *Registry of Ordinations.*

[2] See pp. 44, 45, 46, 47, *ante.*

Note IV

THE REVEREND DANIEL FOGG.

Daniel Fogg, the son of a prosperous farmer, was born at Rye, New Hampshire, on August 18, 1743.

The death of his father and mother while he was a child placed him at an early age under the care of his uncle, the Rev. Jeremiah Fogg, who was the Congregational minister of Kensington, a neighboring town.

By him the boy was carefully trained, and in 1760 entered Harvard College. He maintained a high rank in his class and also excelled in all athletic sports, being, it is said, the best football player of his time. Mr. Fogg was graduated with high honors in 1764.

It was while in college that he studied the doctrines and polity of the Church of England, and probably learned much of her excellencies from the energetic young missionary of Christ Church, Cambridge, the Rev. East Apthorp, who was both a scholar and a busy parish priest. Becoming convinced of the primitive truth and apostolic order of the Church, he "declared" for it and studied theology under the Rev. Dr. Henry Caner of King's Chapel, Boston. This course of the nephew is represented as not displeasing to his uncle, who was "one of the small minority of his denomination holding Armenian tenets, thus naturally without any extreme antipathy to that very uncalvanistic body, the Communion of the Church of England in America."[1] To support himself he opened a school of high grade in Newburyport, which was well patronized.

In the spring of 1770 he "went home" to England to receive Holy Orders. He was duly confirmed, passed successfully the Bishop of London's examination, and was made deacon on August 19, 1770, and was ordained priest on August 24, 1770, by the Rt. Rev. Richard Terrick, Bishop of London.

Upon his return he became temporarily assistant to Dr. Caner.

After a brief service in Boston, Mr. Fogg went to North Carolina, where he did faithful work as a missionary and a teacher. Ill health obliged him to seek again a Northern climate, and in May, 1772, he accepted the incumbency of Trinity Church, Brooklyn, in the town of Pomfret, Connecticut.

The story of the building of this church through the determination of Colonel Godfrey Malbone, who owned a large estate in Pomfret, is one of the romantic incidents of our Connecticut Church history.

Mr. Fogg was an industrious and painstaking pastor.

During the Revolution he remained in Brooklyn, which was also the home of the patriot General Putnam, sharing with Colonel Malbone the

[1] The Rev. Thomas Brinley Fogg, in *The Herald*, New London, Archdeaconry Quarterly, March, 1891. Vol. I, No. 3.

odium of being a Tory. Neither was molested. While the church had to be closed, there was no disturbance of the services held at the house of Colonel Malbone.

Mr. Fogg was one of the ten clergymen who, on the Feast of the Annunciation, 1783, met at Woodbury to elect a Bishop for Connecticut. The importance of his letters on the subject has been already noted.

In the quiet discharge of his duty in a parish which was neither wealthy nor able to expand largely, he passed the remainder of his life.

He is described as the kind friend and adviser of his parishioners, fond of society and an agreeable companion. His sermons, it is said, were highly esteemed by persons of good judgment.

Mr. Fogg departed this life on June 29, 1815, in the seventy-second year of his age. The burial was in Trinity Churchyard on July 2. The Rev. Philander Chase came from Hartford to perform this last office for his brother in the ministry.

The Reverend JOHN TYLER.

John, a son of John and Mary (Doolittle) Tyler, was born in Wallingford, Connecticut, on August 15, 1742. He was descended from Roger Tyler, one of the original proprietors of Wallingford.

Mr. Tyler was graduated from Yale College in 1765 with distinction and pronounced the valedictory oration. He took a post graduate course at King's College, New York City (now Columbia University), under that versatile, accomplished man, President Miles Cooper. This was then very unusual. He received both the Bachelor's and Master's degrees from that institution. Like many other young men in Connecticut, he abandoned the "Standing Order" in which he had been brought up, declared for the Church, and studied theology under the Rev. Dr. Samuel Johnson, then enjoying a well earned rest at Stratford. He assisted Dr. Johnson on Sundays, and by some of the people of Christ Church was thought worthy to be the successor of that Nestor of the Colonial Church. He had also read the services in Dr. Johnson's native town, Guilford, vacant by the removal of the Rev. Bela Hubbard to New Haven.

Mr. Tyler went to England on May 10, 1768, sailing from New York in the ship Edward. He bore testimonials from Dr. Johnson and the Connecticut clergy to the Bishop of London and the Venerable Society. He also carried a petition from the Wardens and Vestry of Christ Church, Guilford, for the erection of a new mission, of which Guilford should be the central station and the appointment of Mr. Tyler as the missionary.

Upon his arrival in England he sought first the powerful personal aid of the Hon. William Samuel Johnson, a son of Dr. Johnson, then the agent of the Colony of Connecticut in London. By him he was introduced to many persons of influence and the object of his quest facilitated.

He was examined on June 20, by Dr. Carr, chaplain to the Bishop of London. On Friday, June 24, the feast of St. John Baptist, "at nine

o'clock in the morning," Mr. Tyler was made deacon by the Rt. Rev. Dr. Terrick, Bishop of London. On Wednesday, June 29, St. Peter's Day, he was ordained priest in Fulham Chapel by the same prelate.

It was a very great disappointment that Dr. Burton, the Secretary, and other authorities of the Venerable Propagation Society would not erect Guilford into a mission. Mr. Tyler was chosen by the Society for the mission at Norwich, made vacant by the removal of the Rev. John Beardsley to Poughkeepsie, New York, with a salary of thirty pounds a year.

Mr. Tyler sailed for New York on August 2 in the same vessel in which he went to England. After a stormy passage and much detention by contrary winds, the Edward reached New York on September 26, 1768.

He made several visits to friends in New York and Stratford, spent some days with his family at the home in Wallingford, and commenced his duties at Norwich on November 1.

A journal kept by him during the six months he spent in obtaining Holy Orders, which give many interesting glimpses of his life on shipboard and sojourn in London, was privately printed in 1894 by Mr. Tyler's grandson, the Rev. Dr. Alfred L. Brewer, the founder of St. Matthew's Hall, San Mateo, California.

Mr. Tyler was an earnest and faithful pastor. When Trinity Church, Pomfret, was ready for use, Colonel Malbone invited Mr. Tyler to preach the opening sermon. It is said that the service of opening "was made as nearly one of consecration as was possible."

During the Revolution the Rector of Norwich remained in his parish. The church was closed from 1776 to 1779, but services were held in the Rector's house. He suffered little indignity from the patriots, although it is traditional that there were attempts to poison his well.

In 1779 Mr. Tyler, after consultation with his parishioners, agreed to open the church and use the prayer for Congress, provided the congregation desired it. The church was then opened, to the great satisfaction of the people. There were no startling events in the parish of Christ Church. Harmony and progress were apparent. As the years went on, Mr. Tyler became more endeared to the people. He practiced medicine freely among the poor, and this often won them to a true religious life.

Upon Sunday, February 28, 1796, Mr. Tyler had the distinction of officiating at the funeral of the first Bishop of the American Church, Dr. Samuel Seabury, at New London. Mr. Tyler died on January 20, 1823, in the eighty-first year of his age.

Two sermons of Mr. Tyler's were printed, that at the "Opening of Trinity Church, Pomfret, April 5, 1771," and one upon "The Blessing of Peace," preached at Christ Church, Norwich, on the "Continental Thanksgiving," February 19, 1795. An extract from the sermon on Peace will show his style:

"I might, indeed, upon this Occasion congratulate with Views of our National Prosperity—of the extensiveness of our Territory—of the various and happy Climates in it—of our rapidly growing Numbers—of

the great Increase of New Settlements—of the Security we enjoy by being so distant from powerful and corrupted Nations—of our various great and increasing Resources for Wealth or War. I might remind you that the natural means of our Subsistence are so great, that in a measure we are become the Granary of other Nations—that Knowledge and all useful arts are making great Progress among us—and I might boast of the Liberality and Prosperity of our free and happy Constitution of Government. But what are all these things without the divine Blessing and Protection? And what purpose would all this Adulation serve, but, instead of promoting real Gratitude to God, rather perhaps to excite and encourage pride; which is the great Bane of Man: and it is one great Purpose of God, in national as well as private Judgments to hide *Pride from Man.* I might indeed have said little else, except what would contribute something to promote the Arrogance of National Prosperity. But perhaps I should have fallen under the condemnation of the false Prophets in Judah; of whom Jehovah of Hosts said,—*They have healed the hurt of the daughter of my People slightly, saying Peace, peace, when there is no Peace.* For says the Prophet *There is no Peace, saith my God, to the wicked.* This last is what innumerable Facts in every Age have proclaimed. But more especially this holds true in free popular Governments, like ours. For there must be public Virtue, or they can not flourish with Peace and Prosperity. There must also be private Virtue or there will be no such thing as public Virtue. There must be Religion, or there will be neither public nor private Virtue. There must be true Religion, otherwise there will be generally abundance of false Religion. And there must be attendance on the Worship of God, otherwise there will soon be no Religion at all."[1]

The Reverend AMBROSE TODD, M.A.

Ambrose Todd was born in that portion of the town of Branford, Connecticut, known as Northford, on December 7, 1764.

He was educated in the common schools, studied assiduously to prepare himself for college and was graduated with honor from Yale College in 1786. He spent a year pursuing a course of theology and was made deacon by Bishop Seabury in St. John's Church, Stamford, on June 1, 1787, at the same time as Mr. Chauncy Prindle and Mr. Bethuel Chittenden.[2]

He at once took charge of St. Andrew's Church, Simsbury (now St. Andrew's, Bloomfield), which was vacant by the final removal in 1787 of the Rev. Roger Viets, one of the most accomplished clergymen in the State and Diocese, to Digby, Nova Scotia.

Mr. Todd was ordained priest in St. Paul's Church, Norwalk, by Bishop Seabury, on Trinity Sunday, June 7, 1789, at the same time as the Rev. Ambrose Hall and the Rev. Abram Lynsen Clark.[3]

[1] Pp. 17, 18, The Blessing of Peace, * * * by John Tyler, A.M., 8vo, pp. 20. Printed by John Trumbull, Norwich, MDCCXCV.

[2] P. 6, *Registry of Ordinations.*

[3] P. 8, *Registry of Ordinations.*

Mr. Todd's work in Simsbury, Granby and other places in the vicinity was both conscientious and successful. He was a man of profound earnestness and strict in his attention to all the duties of his ministry. His direct and plain speaking caused Mr. Alexander Viets Griswold, a nephew of the Rev. Roger Viets, to study for the ministry. The whole Church knows the result; a faithful priesthood, followed by an energetic episcopate in the association of dioceses, known as the Eastern Diocese, which revived the Church in the greater part of New England.

After eleven years of hard work, to the great sorrow of his parishioners, Mr. Todd accepted the rectorship of St. Paul's Church, Huntington, Connecticut, where he remained until the close of his earthly life, using all faithful diligence in building up the parish.

Mr. Todd died of consumption, after an illness of three months, on July 25, 1809, in the forty-fifth year of his age.

A writer in *The Churchman's Magazine* describes Mr. Todd as "prudent in his secular concerns, and an active and faithful servant in the vineyard. He was much beloved by his parishioners, heard with attention and treated with respect, and died much lamented. His life and conversation were such as to leave a lasting impression."[1]

Two of his sons entered the ministry. The Rev. Charles Jarvis Todd was for many years a missionary in Illinois, where he died in 1859. The Rev. Ambrose Seymour Todd spent two years as rector of Christ Church, Redding, and St. James' Church, Danbury, and then became the honored and beloved rector of St. John's Church, Stamford, for nearly forty years. He died in 1861.

The Reverend GEORGE OGILVIE, M.A.

George, a son of the Rev. John and Catharine (Symes) Ogilvie, was born at Albany, New York, in 1758. His father, probably the most finished pulpit orator in the Colonial Church, was then the incumbent of St. Peter's Church, Albany, and missionary to the Mohawk Indians. Dr. Ogilvie in 1764 became an assistant minister of Trinity Church, New York City. His son George was very carefully educated at home and in the best schools of the city. He was graduated from King's College (now Columbia University), of which his father was a governor, in 1774.

Great responsibility came to him at this early age, for his father died suddenly of apoplexy on November 26, 1774.

During the Revolution, like many others in the City of New York, it is said that he joined the Royal American Regiment of Colonel Edmund Fanning and became a commissioned officer. It is traditional that at the close of the war he went to England, but his visit could not have been a long one, as he was living in Newark, New Jersey, in 1785, and studying theology under the Rev. Dr. Uzal Ogden, Rector of Trinity Church, Newark. At the second Convention of the Diocese of New Jersey, which was held in St. Peter's Church, Perth Amboy, on May 16, 1785, Mr. Ogilvie was a lay delegate.

[1] P. 374, *The Churchman's Magazine*, September and October, 1809, Vol. 6, No. 5.

At the first ordination held by Bishop Provoost on July 15, 1787, in St. George's Chapel, New York City, Mr. Ogilvie was made deacon at the same time with Mr. Joseph Grove John Bend and Mr. Richard Channing Moore. Mr. Ogilvie became minister of Christ Church, New Brunswick, New Jersey, soon after his ordination. He was a good reader of the service and a preacher of marked originality. He had a pleasant manner, and in person is said to have resembled his father, who was a large, portly man with a highly intellectual countenance.

St. Paul's Church, Norwalk, Connecticut, to its very sincere regret, had accepted the resignation of the Rev. Dr. John Bowden, whose health required a total cessation from work, in the summer of 1789. At the termination of a six months' engagement with the Rev. David Foote in May, 1790, Mr. Ogilvie was invited to the rectorship. Upon his arrival in that pleasant shore town he found some of the congregation who still recalled with pleasure the brief term forty years before when Dr. John Ogilvie had officiated. Mr. Ogilvie was energetic and industrious. The congregation generously seconded his plans for the improvement and completion of the church edifice, which had taken the place of the one burned by the British during the Revolution, and which had been consecrated by Bishop Seabury in 1786, on the first occasion when the office of consecration was used in the United States.

The six years spent by him in this parish were pleasant and profitable to both priest and people.

Mr. Ogilvie resigned the rectorship of St. Paul's in October, 1796. It was accepted by the Vestry with expressions of unqualified respect and appreciation.

Upon October 26, 1796, a call was extended by the Vestry of Christ Church, Rye, Westchester County, New York. This was one of the most ancient parishes in that diocese and had been served by many strong and eminent men, among them the Rev. George Muirson, the first clergyman of the Church who held regularly services in the Colony of Connecticut.

Mr. Ogilvie assumed his new duties in the fall of 1796 and was rapidly gaining the affection of his parishioners when, after a brief illness, he died on April 3, 1797, in the fortieth year of his age and the tenth of his ministry. He was buried in the plot reserved in the old cemetery of the parish for its rectors and sincerely mourned by all his friends.

Note V

The adjourned session of the General Convention of 1789 met in Christ Church, Philadelphia, on Tuesday, September 29, 1789, the feast of St. Michael and All Angels. As there was no quorum present, the Convention adjourned until Wednesday, September 30, when the representatives of the Church in New England, Bishop Seabury, Dr. Parker, Mr. Hubbard and Mr. Jarvis, were cordially welcomed.

The Rt. Rev. Dr. White of Pennsylvania presided, *ex officio*.

The testimonials of the New England deputation were read and "deemed satisfactory."

Bishop Seabury then "produced his letters of consecration to the holy office of a Bishop in this Church," which after being read were ordered to be recorded.

A resolution to go into committee of the whole on the subject of the proposed union with the Churches in the States of New Hampshire, Massachusetts and Connecticut, as now represented in the Convention, was then unanimously adopted.

On Thursday, October 1, the Committee of the Whole sat with the Rev. Dr. Robert Smith of Charleston, South Carolina, in the chair.

The discussion was long but without bitterness. Bishop White had some apprehension that political considerations might enter into the debate, as several of the lay deputies were ardent patriots and held high positions in the State and nation. There was still a feeling of bitterness toward all who had sympathized with England. Bishop Seabury had not only given his sympathy, but had ably argued in pamphlets the cause of a United British Empire. He had also served as chaplain to the Royal American Regiment of Colonel Edmund Fanning and received from the British Government a half-pay pension. The scruples of some who approached Bishop White with this objection to his eligibility to sit in the Convention were met by that wise and amiable prelate with the statement that Bishop Seabury received his pension for past and not present or future services; that it was no bar to his being a citizen of Connecticut, with all its rights and privileges, and that he or any other citizen of that State similarly circumstanced could be returned as a member of Congress. This satisfied them and no objection on that score was raised in the Convention.[1]

The final action of the Committee was to report a resolution that, for the better promotion of an union with the deputies from the Eastern

[1] Pp. 167, 168, *Memoirs of the Church.* William White, D.D. Edition of 1880. New York: E. P. Dutton & Co.

Churches," the General Constitution previously established was open to amendment.

Upon its report to the Convention the resolution, after a division had been called for, passed in the affirmative. The Rev. Dr. William Smith, Provost of the University of Pennsylvania, the Rev. Dr. Robert Smith, Rector of St. Philip's Church, Charleston, South Carolina, the Rev. Dr. Benjamin Moore, of Trinity Church, New York, the Hon. Richard Harison, of New York City, and the Hon. Tench Coxe of Philadelphia, were appointed a Committee of Conference with the Eastern representatives.

The chief objection of Bishop Seabury and the New England clergy was to the impairment of the rights of the Episcopal office. They contended that the Bishops should deliberate by themselves, have the right to originate business, and the power to veto any proposition from the lower house, and that no act should be valid without the concurrence of the two houses. The proposed Book of Common Prayer was too very objectionable.

It was hoped that the Convention would remedy its defects and return to the sounder presentation of doctrine in the English Book.

A spirit of harmony and conciliation was apparent at the formal conference held on Thursday evening, October 1. The full Episcopal negative was granted and a House of Bishops was to be organized when there were three Bishops or more.

Dr. William Smith drew up the report in which these changes in Article III of the Constitution were proposed. The Episcopal negative was said to be "desirable in itself," and would have "a tendency to give greater stability to the Constitution without diminishing any security that is now possessed by the clergy or laity."

In the course of the debate there was manifest reluctance to yield all power to the upper house, although every one admitted the necessity of a union of the Church in the United States. Finally the article was amended so as to require that the Episcopal veto should be subject to revision by the lower house, and any act could be passed over the veto by four-fifths of the house of clerical and lay deputies. The Bishops were also to send in writing the reasons for their disapproval.

To this modification, which was largely due to the attitude and argument of Mr. Robert Andrews of Virginia, who said that the full negative would not be allowed or upheld in his State, "the Eastern gentlemen acquiesced, but reluctantly,"[1]

The granting of the full negative was left to the consideration of the several dioceses for action at the next General Convention.

The amended Constitution was submitted to Bishop Seabury and the Eastern deputies, who gave their assent in this brief document:

[1] P. 170, *Memoirs of the Church.* Bishop White.

We do hereby agree to the Constitution of the Church as Modified this Day in the Convention—2d October 1789

Samuel Seabury, D.D. Bp.
Epl Ch'ch Connect.
Connecticut—
Abraham Jarvis A. M.
Rector of Christ's Church,
Middletown
Bela Hubbard, A.M.
Rector of Trinity Church,
New Haven.
Samuel Parker, D.D.
Rect[r] Trin[ty] Church Boston
Massachusetts & Clerical Deputy
for Massachusetts & New Hampsh[re].

The original is written on a half sheet of letter paper, five and three-quarters by seven inches in size. It is among the most precious document preserved in the archives of the General Convention and is the witness to the final union of the Church in America.[1]

Bishop Seabury and the Eastern deputies then took their seats as members of the Convention, amid general rejoicing.

After adding Dr. Parker and Mr. Jarvis to the committee on the revision of the Canons, the Convention adjourned for the day.

Upon Saturday the Convention met, and after prayers read by the Rev. Uzal Ogden of Newark, New Jersey, and listening to some letters from the Rt. Rev. Dr. Provoost of New York, who was detained by illness, resolved that there was now in this Convention, agreeably to the revised Constitution, a separate House of Bishops. The Bishops withdrew to another room in the State House, where the sessions had been held since Friday. Both houses considered the revision of the Prayer Book, or rather the setting forth of a new book. By general consent the proposed Book was not mentioned. The lower house proceeded on the assumption that they were preparing an entirely distinct form of Common Prayer according to their resolutions. In the House of Bishops, over which the Bishop of Connecticut presided, the English Book served as the basis with such modifications as seemed necessary to adapt it to the circumstances of the American Church. It is not intended to detail here what was then done. The work of the Convention gave to the American Church the Prayer Book as it was until the revision of 1892. In that work Bishop Seabury and the Connecticut deputies had an influential part.

That nearly a year should have elapsed before any action was taken by this Diocese is to be explained by the fact that the new standard Prayer

[1] For the action of the Convention, see pp. 70–74, Bioren's reprint of *Journals of the General Convention;* also pp. 356–359, *Connecticut Church Documents.* II. For the agreement, see p. 74, Bioren's reprint of Journals; also p. 355, *Connecticut Church Documents* II. It is given in reduced fac-simile in *Fac-Similes of Church Documents.* Papers issued by the Historical Club of the American Church. 1874–1879, privately printed.

Book was not issued from the press of Hall & Sellers in Philadelphia until August, 1790.

The Rev. Dr. Samuel Farmar Jarvis has preserved this interesting statement taken from the manuscripts of his father, Bishop Jarvis, one of the proctors of the Connecticut clergy:

"With respect to the extent of the proposed alterations the Convention was equally divided. The delegates from five of the States, viz: New Hampshire, Massachusetts, Connecticut, New York, and New Jersey, were averse from any alterations, except the omission or adaptation of particular prayers in the daily service to the Government of the United States. Of the two Bishops present (Bishops Seabury and White), the former advocated the alteration in the Communion Service and the addition of some occasional prayers; in all other particulars he strenuously opposed even such as were verbal. Strong impressions that a disunion would work ruin to the American Church induced that part of the Convention most attached to her interest and sound doctrine to submit to a compromise, in hopes that at some future day the real friends of the Church would be enabled to correct these defects to which the want of right principles and the fervor for innovation in their opponents had obliged them reluctantly to consent.

This may account for all the departures from the English Prayer Book, and for the latitude given in many rubrics to the officiating minister which laid the foundation of diversity in the use of the Liturgy."[1]

Dr. Jarvis adds to these written words of his father the substance of many conversations in which he learned fully the events of the critical period of the American Church, and states "the remarkable fact that notwithstanding all the prejudice against Bishop Seabury which existed in the minds of some of the deputies, principally of the laity from the State of Pennsylvania, Virginia and South Carolina, all the alterations which he advocated were passed *without a dissenting voice.* I look with devout thankfulness to God that the Prayer of Consecration from the Connecticut Liturgy, modelled as I have said on that of 1549, was admitted *without opposition and in silence, if not in reverence.* In common with the clergy and laity of the five Northern States the Bishop lamented the exclusion of the Athanasian Creed, the displacement of the Nicene as the Creed of Communion and the false views of absolution which broke down the distinction between Communicants and Non-Communicants."[2]

[1] Pp. 25, 26, *A Voice from Connecticut.*

[2] Pp. 26, 27, *A Voice from Connecticut.*

For an account of the alterations see: pp. 104–107, Bp. Perry's "Early American Prayer Books" in "*The Genesis of the American Prayer Book*," edited by C Ellis Stevens, LL.D., D.C.L. New York: James Pott & Co. 1893. 12mo, pp. xi, 169.

Liturgiae Americanae, or the Book of Common Prayer as used in the United States of America, compared with the Proposed Book of 1786 and with the Prayer Book of the Church of England, and *An Historical Account and Documents* . . . by William McGarvey, B.D. 8vo, pp. lxxxiii, 490 + 90. Philadelphia: MDCCCXCV.

Note VI.

St. James's Church (now St. John's), Waterbury, was then vacant by the final removal of the Rev. James Scovill to Kingston, New Brunswick. He seems to have officiated in Connecticut for the last time in May, 1788. Mr. Scovill served Kingston for twenty years, building up a strong and extensive parish. He died on December 19, 1808, in the seventy-sixth year of his age and the fiftieth year of his ministry. It is an interesting fact that he was succeeded in turn by his son and grandson, their united ministry extending over a period of ninety years. St. Paul's Church, Woodbury, was then vacant by the death of that gentle scholar, benevolent friend, and conscientious parish priest, the Rev. John Rutgers Marshall, on January 21, 1789, in the nineteenth year of his ministry and the forty-fifth of his age.

St. Michael's Church had been established in that part of Salem Society (now Naugatuck) known as Gunntown, on February 16, 1786, by fourteen persons at the house of Jobannah Gunn. It was visited monthly by Mr. Scovill as long as he remained in Waterbury, and on the other Sundays Mr. Gunn or some other layman acted as lay reader. A church forty-four by thirty-four feet was built on the hill fifty feet west of Mr. Gunn's in 1803.

The advice of the Convocation seems to have been followed, as the records of St. John's, Waterbury, show services for brief periods held in that parish at that time by the Rev. Chauncy Prindle, the Rev. David Foote and the Rev. Solomon Blakeslee. The records of St. Paul's, Woodbury, mention these clergymen as officiating.

The services at Gunntown were maintained until 1806 in connection with Waterbury, when the Rev. Chauncy Prindle took charge of the parish, giving it one-half of his time.

The Rev. Seth Hart, deacon, was placed in charge of St. John's, Waterbury, in October, 1791.

The Rev. James Sayre became the incumbent of St. Paul's, Woodbury, in the spring of 1793.

Note VII

The earliest degrees in divinity were conferred by the University of Paris in 1150. The first recipients of that of doctor in divinity were the famous Peter Lombard Gilbert de la Portree according to the authority of the learned English antiquarian, Antony de Wood.

Other continental universities soon followed its example.

Divinity degrees were introduced into England either during the reign of King John (1199-1216), or that of King Henry III (1216-1272), the actual date being uncertain. They were conferred only by the Universities of Oxford and Cambridge.

King Henry VIII (1509-1547), bestowed upon the Archbishop of Canterbury the right of conferring such degrees. It has been exercised by the various Archbishops infrequently and discreetly, for a "Lambeth degree" has not in England the same significance as one conferred by a university.

It was the theory of the middle ages that the Pope was the head of the Visible Church. An outcome of that theory was the acknowledgment of him as the head of all the universities of learning. This gave to him the power to bestow degrees, which he sometimes exercised, but usually delegated to the universities.

This was a perversion of the Episcopal prerogative by which each Bishop in his own Diocese exercised authority over both religion and learning.

The manner in which the Bishops in Scotland governed their dioceses greatly impressed Bishop Seabury. The Bishops formed a college and acted as one body, but in their respective jurisdictions they called upon three or four of the most learned of their clergy to advise them in matters of diocesan interests or controversy.

It was evidently the intention of the Bishop of Connecticut to have the College of Doctors perform similar duties, and especially to approve and examine candidates for Holy Orders. The *"Records"* bear witness to the activity and usefulness of the college. Each one of the four chosen for this honor received afterward the degree of Doctor in Divinity from an incorporated university, Dr. Mansfield, Dr. Jarvis, Dr. Hubbard from Yale College and Dr. Dibblee from Columbia College.

Note VIII

This canon provides for the recommendation to the Bishop "by a Standing Committee of the Convention of the State wherein he resides" of every candidate for Holy Orders, and gives a form of the testimonial to be signed by at least a majority of the Standing Committee. It also makes necessary the presentation by the candidate to the Standing Committee of testimonials of "good morals and orderly conduct" from the minister and rector of the parish in which he lives.[1]

The essential features of this Canon are embodied in the present Title I, Canon 3 *"Of Candidates for Holy Orders"* of the Digest of Canons.[2] More detailed information is now required to be given, and there are various additional regulations which the experience of more than a century have shown to be prudent.

Note IX

A careful search of the files of the *Journal* shows that the publication here ordered was never made.

[1] P. 95, Bioren's *Reprint of the Journals of the General Convention.*

[2] Pp. 19–25, Digest of the Canons. appended to the Journal of the General Convention of 1901.

Note X

THE REVEREND SETH HART, M.A.

Seth Hart was born at Berlin, Connecticut, on June 21, 1763. After his preliminary course in the common schools and privately, he entered Yale College, from which he was graduated in 1784. During his period of waiting for ordination he probably acted as lay reader under the direction of the Rev. Chauncy Prindle. He was made deacon in Christ Church, Westbury (now Watertown), on Sunday, October 9, 1791.[1] He was at once placed in charge of St. James's Church (now St. John's), Waterbury, which served with Salem (now Naugatuck) until 1793. The *"Records"* give an account of his ordination as priest in St. Paul's Church, Huntington, on Sunday, October 14, 1792.[2]

In 1794 he became Rector of St. Paul's Church, Wallingford, and St. John's Church, North Haven. He served these parishes with abundant zeal. In 1798 he resigned St. John's Church and took charge of the churches in Worthington (now New Britain) and Wethersfield (now Newington). With three parishes to care for, he found leisure to instruct several young men in the classics and mathematics, and prepare them for college. The old Colonial parish of St. George, Hempstead, Long Island, where the Rev. Samuel Seabury, father of the Bishop, had served for many years, became vacant in the fall of 1800 by the resignation of the Rev. John Henry Hobart after a brief incumbency. Mr. Hobart was willing to delay his departure for New York until his successor was appointed. Mr. Hart was commended by Bishop Jarvis, the Rev. Dr. Beach of Trinity Church, New York, and the Rev. Ambrose Hull, to the Vestry of St. George's. Mr. Hart was duly elected, and entered upon his new duties on the feast of St. Thomas, Sunday, December 21, 1800. The parish was an extensive one, its boundaries stretching for fourteen miles in one direction and with two places of worship some miles apart. It was estimated by Mr. Hobart that one thousand souls were under his pastoral care, and the number had increased when the new rector came to Hempstead. During his incumbency, Christ Church, Manhansett, was built and set off as a separate parish, and a new church erected in Hempstead.

In addition to his parish work Mr. Hart continued to receive and educate pupils in his own house. He was considered a successful teacher.

A stroke of paralysis in January, 1829, caused Mr. Hart to resign the rectorship of St. George's on February 16, 1829. He was given a small retiring annuity, and lived in Hempstead until his death on March 14, 1832, in the sixty-ninth year of his age and the forty-first of his ministry.

Mr. Hart was a sound and practical preacher and a careful pastor. He was "a good classical scholar and an amiable man of a cheerful and almost jovial temperament."[3]

[1] P. 8, *Registry of Ordinations.*

[2] P. 43, *ante.*

[3] P. 197, *History of St. George's Church, Hempstead, Long Island, N. Y.*, by the Rev. Wm H. Moore, D.D., Rector of St. George's Church, Hempstead, N. Y. E. P. Dutton & Company. 1881. 12mo, pp. 308.

Note XI

The Reverend RUSSELL CATLIN.

The personal history of Mr. Catlin is almost unknown. He was born in Harwinton, Connecticut. He became after his ordination the incumbent of St. James's Church, Arlington, Vermont. The Church in that State had received in the Colonial period and after the Revolution the services of several Connecticut clergymen, notably the Rev. Dr. Mansfield, the Rev. Samuel Peters, the Rev. Samuel Andrews, and the Rev. Gideon Bostwick. Arlington was largely settled from Litchfield County. The first Convention of clergymen and laymen was held at Arlington in September, 1790, with the Rev. Daniel Barber of Arlington, who had been ordained by Bishop Seabury, and the Rev. James Nichols of Sandgate, and representatives from eight towns in attendance.

Mr. Catlin was ordained priest on Sunday, June 9, 1793, by Bishop Seabury in Christ Church, Middletown. Mr. Catlin seems to have succeeded Mr. Barber when that ardent missionary removed to Claremont, New Hampshire, and been a laborious and successful clergyman. In the Convention of Vermont Mr. Catlin was prominent, serving upon the Standing Committee, acting as its President, and being appointed upon important committees.

Previous to 1804 Mr. Catlin removed to Hartland, Vermont, and organized a parish at Plainfield, New Hampshire. In 1804 he was recognized by the diocesan convention of New Hampshire and declared to be entitled to the leases of the glebe lands in that town.[1] Mr. Catlin was the preacher at the Convention of Vermont held at Manchester on September 24, 1806.[2] The last mention of Mr. Catlin is in August, 1808, when he is censured by the New Hampshire Convention as acting in "an irregular and improper manner" concerning the glebe lands. The Convention does "not consider him as a clergyman of this State, he not having a parish or curé within the same."[3] This makes it probable that the organization at Plainfield was only temporary.

There appears to be no definite information as to his subsequent life, and there is no record of his deposition.

The Reverend DAVID BUTLER, D.D.

David Butler was born in Harwinton, Connecticut, in 1763. While a very young man he learned a mechanical trade which he abandoned temporarily to serve in the Connecticut line of the American army

[1] P. 13, *Journals of the first Twenty Eight Conventions of the Diocese of New Hampshire . . .* Tilton: George Burnham Munsey. MDCCCLXXXIII. 8vo, pp. 290.

[2] P. 103, *The Documentary History of the Protestant Episcopal Church in the Diocese of Vermont.* New York: Pott & Amey. 1870. 8vo, pp. 418.

[3] P. 23, *Journals of the first Twenty Eight Conventions.*

during the later months of the Revolution. At its close he resumed his trade with every prospect of success. He had been much impressed with the beauty of the church service, although a member of the "Standing Order," and his intimacy with the Rev. Ashbel Baldwin caused him to examine the claims of the Church, and especially the origin of the Episcopate. He became convinced of the truth of her doctrines and polity, and soon conformed. He became a candidate for holy orders and was made deacon by Bishop Seabury, as noted in the *"Records."* Mr. Butler immediately began his work as incumbent of Christ Church, Guilford, St. John's, North Guilford, and the Church at Killingworth (now Clinton). There are no details of his ministrations available. We only know that Mr. Butler lived in the new parsonage at North Guilford, and that he was diligent in his visiting every portion of his hard and laborious mission field, Killingworth (now Clinton) being sixteen miles southeast of his home.

The Bishop visited the parishes on October 17, 18 and 19, 1792, when seven persons were confirmed in North Guilford, one in Guilford, and five in Killingworth; a second visitation was made in June, 1794, when twenty-four were confirmed in North Guilford, four in Guilford, and twenty-seven in Killingworth. This shows honest and faithful work. Mr. Butler was ordained priest on Sunday, June 9, 1793, in Christ Church, Middletown, at the same time with the Rev. Solomon Blakeslee, the Rev. Edward Blakeslee, and the Rev. Russell Catling.[1]

The parishes felt keenly the loss of such an energetic pastor, when in the fall of 1794 Mr. Butler resigned to accept St. Michael's Church, Litchfield, which had been without a rector for a year, as Mr. Baldwin had gone to Stratford in November, 1793.

Mr. Butler found the people cordial and pleasant, the work exacting and the results gratifying. The secession of some families in 1797 who built a church at Bradleyville (now Bantam) rendered it expedient for him to resign, which he did on February 21, 1799. He had already been called to Christ Church, Reading. In this position he served with great fidelity, doing much missionary work for five years.

In 1804 he received an urgent request from the Hon. Mr. Buel and other churchmen in the new village of Troy, six miles above Albany, New York, to be their pastor.

Mr. Eliakim Warren and other men of ability and wealth were removing from Norwalk to Troy. Mr. Butler was earnestly desired by them to be the pioneer priest in Troy and the region round about. They sailed in a sloop from Norwalk through the Sound, the East River, and the Hudson River to Troy. The services of the Church had been commenced twelve years before by the Rev. Thomas Ellison, Rector of St. Peter's Church, Albany. During his residence with Mr. Ellison, from 1796 to 1798, as a student in divinity, Philander Chase, afterwards Bishop of Ohio, officiated as lay reader.

No parochial organization, apparently, was effected until Mr. Butler arrived, when St. Paul's Church was organized, of which Mr. Warren

[1] P. 9, *Registry of Ordinations.*

became the senior warden. Mr. Butler showed in his labors for the Church in Troy, Lansingburgh and Waterford, sound judgment, patient tact, persevering energy. Under him the Church, both in the growing village and neighboring towns, was firmly established. In 1827 the present spacious Gothic church of St. Paul's parish was built. He became recognized in the town as a leader in every good work and his missionary zeal led him into many places remote from Troy. His intense application had undermined his health, and in 1834 he resigned his rectorship, retaining, however, a fatherly interest in the rapid expansion of the Church in Troy and watching with interest the moral and material growth of the city.

Dr. Butler died in his eighty-first year and the fiftieth of his ministry, on July 11, 1842.

A parishioner who knew him well gives this description: "His personal appearance was at once commanding and attractive. He had a well built, well proportioned frame, indicating a habit of activity and more than common power of endurance. His eye was large and dark, and his whole visage indicative at once of a vigorous intellect and an amiable and genial temper." [1]

Mr. Butler received the degree of Doctor in Divinity from Washington (now Trinity) College, Hartford, in 1832. Dr. Butler published several sermons, including one delivered before a Masonic Lodge in St. Paul's Church, Woodbury, on the feast of St. John, December 27, 1804.

A son of Dr. Butler, the Rev. Clement M. Butler, D.D., filled many positions of eminence in the Church, and died recently while Professor of Ecclesiastical History in the Philadelphia Divinity School.

[1] Letter of Judge David Buel of Troy in sketch of the Rev. Dr. Butler on p. 390, *Annals of the American Pulpit*, V, by the Rev. William B. Sprague, D.D. New York: Robert Carter & Brothers. 1861. 8vo, pp. xxi, 822.

Note XII

No action seems to have been taken under this vote. The only editions of the American Book of Common Prayer known to have been published in the eighteenth century are those by Hall & Sellers in Philadelphia, which included the standard already noticed and a "twenty-fourmo" (24mo) book in 1791 and 1794; the second standard published by Hugh Gains in New York in 1793, an octavo volume, and a folio Prayer Book in 1795, and a "twenty-fourmo" edition in 1798; Thomas & Andrews in Boston published a "twelvemo" edition in 1794 and a "sixteenmo" edition in 1800; Young & Omrod of Philadelphia published a "twenty-fourmo" book in 1795; T. Allen of New York published a "twenty-four mo" book in 1797; and Peter Brynberg of Wilmington a "twenty-fourmo" book in 1800.[1] Other editions may have escaped the research of the custodian of the Standard Prayer Book, Dr. Samuel Hart, and his able coadjutors, the Rev. Dr. L. C. Manchester and Mr. J. Pierpont Morgan.

The "*Family Prayer Book*" prepared by the Rt. Rev. Dr. Brownell, the third Bishop of the Diocese, appears to be the first issued in Connecticut.

This valuable compilation gave the full text of the Prayer Book with notes and comnents, which were distinct from the text. It was issued from Sidney's Press, New Haven, in 1823, in a large quarto volume. Other editions were published in Hartford, and finally Stanford & Swords, in New York City, became the publishers.

The earliest edition of the Prayer Book without commentary with a Connecticut imprint is one in thirty-two mo published by Andrus & Judd in Hartford in 1826; in the same year a forty-eightmo edition appeared from the press of S. Andrus in Hartford. Other editions, or new impressions from the same plates, by the same publishers, appeared in 1831, 1832, 1837, 1844, 1845. Gurdon Robbins, of Hartford, published a thirty-two mo edition in 1843, which was reprinted in 1844 by Robbins & Smith of the same city. Sumner & Goodman of Hartford published a sixteen mo edition in 1848. In 1851 A. C. Goodman & Co. of Hartford printed a sixteenmo edition.[2] This completes the list of known editions of the Book of Common Prayer printed in Connecticut.

[1] See Appendix to the Report of the Custodian of the Standard Prayer Book, p. 535, *Journal of the General Convention*, 1898.

[2] See pp. 536, 537, 538, 539, 540 of *Journal of General Convention* 1898, for entries in Catalogue of Custodian's Collection.

Note XIII

No proceedings were taken under this vote. The subject of the Bishop's support was one which was much discussed both in Convocation and Convention, and resolutions appointing a committee to memorialise the General Assembly were adopted at the second Convention of the Diocese, held in Middletown on June 5, 1793. Twenty trustees, eight clergymen and twelve laymen were then appointed.[1] Nothing was done and the motion was renewed in 1794. Finally, after special convention in New Haven, October 18, 1797, a formal motion to continue the Committee on the Memorial with directions to apply to the May session of 1798, was adopted. It would seem that the Memorial was not presented until May, 1799, when it was favorably received and a resolution incorporating "The Trustees for receiving Donations for the Support of the Bishop" was passed and approved.[1]

The formal thanks of the Convention were given on June 6, 1799, to Messrs. Isaac Beers, Elias Shipman, Ephraim Kirby and the Rev. Ambrose Todd, "for their liberal and spirited exertions before the Legislature, to obtain an act of Incorporation for the Bishop's Fund."

The Trustees named in the resolution were: the Rev. Dr. Bela Hubbard, the Hon. Jonathan Ingersoll, Mr. John Morgan, the Hon. Samuel William Johnson, Mr. William Herron, Mr. Jonathan Starr, and Mr. Evan Malbone.

[1] Pp. 6, 7, *Journals of the Annual Conventions of the Diocese of Connecticut*, 1792–1820 New Haven: Printed and published by Stanley & Chapin. 1842.

[2] Pp. 8, 11, 13, 19, *Journals*, 1790–1820. For a copy of the Resolution see pp. 326, 347 *Private Laws*, 1789–1830, pp. 23, 24.

Note XIV

The Rev. Dr. Burhans has preserved this interesting account of his examination for Holy Orders:

"On the first of June I accompanied the Rev. Mr. Bostwick to Middletown, Ct., to attend the annual Convention of that Diocese, who introduced me as a candidate for holy orders. The next morning I was examined in the presence of the Bishop by the late venerable Rev. Richard Mansfield, D.D., Rev. Dr. Hubbard & Rev. Mr. Fogg. They were courteous & familiar. I was soon at ease & unembarrassed, supporting myself [with] confidence, with becoming humility.

The most puzzling and difficult question was put by Dr. Mansfield as follows: 'Aside from the fulfilment of Prophecy & Miracles, on what ground would you defend Divine Revelation?' By its internal effects upon the external conduct. Contrast the Civilization & Morality of nations who receive & make the Bible the measure (?)[1] of their Council, with the Nations destitute of the Holy Scriptures; you have ocular demonstration of the prosperity of the one & the depression of the other. These with a few of the conclusive arguments of Soame Jennings in his unanswerable defence of Christianity from its Internal Evidence.

This was perfectly satisfactory, & Testimonials were cheerfully signed with many flattering remarks.—In time & due form a Procession of the Bishop, Clergy & Laity proceed to the Church where I was soon robed & presented to the Bishop with his son Charles & received the Order [of] Deacon, June 5, 1793 in the 30th year of my age.

The mingled sensations of joy & fear under the high responsibilities of the office is better realized by the Novitiate properly impressed than by any language he can express.

The next day I parted from the Bishop & Clergy with mutual and Christian wishes."[2]

The Reverend DANIEL BURHANS, D.D.

Daniel, a son of Henry Burhans, an officer in the British army during the "old French war," was born at Sherman, Connecticut, on July 7, 1763. As his father had a large family to support by his work upon a small farm, the only opportunity his son Daniel had for education was in the district school during the brief winter terms. He early showed a desire for knowledge and so impressed his teachers that one of them promised to aid, provided Mr. Burhans would consent to send his son to college. This he finally agreed to do. When seventeen he commenced

[1] This word is abbreviated in the manuscript. It may be "medium."

[2] An extract of a portion of the MS. Autobiography of the Rev. Daniel Burhans, D.D., in possession of the writer.

his preparation for college, combining with it work upon the farm in summer and teaching in the winter. At the end of two years he was ready for college, but upon visiting his old teacher found him dying. This disappointment was severe, but determined him in a newer part of the country to make his own way and secure an education. He went to Lanesborough, Massachusetts, in the heart of the Berkshires. Here at first working for his board he attended a school of high grade and made as rapid progress as the incompetence of the teacher would permit. Finally his natural ability and acquired knowledge was recognized. The teacher was dismissed and Mr. Burhans offered the principalship, which he accepted. The school grew and flourished and a large brick school house was built for him.

Lanesborough was a part of the missionary circuit of the Rev. Gideon Bostwick. During a revival in the Congregational Church, which Mr. Burhans attended, several theological and philosophical questions concerning Regeneration, Election, and the Means of Grace, were brought before him. In his examination of these abstruse subjects he found that his views of them were widely different from those of his fellow worshippers. While his mind was puzzled with the problems, the Thirty-Nine Articles of Religion were put into his hands by a friend, but without his knowing with what body of Christians they originated. Their statements seemed to him forcible, just, and true. When informed of their origin he immediately sought out Mr. Bostwick, found in him a friend and counsellor, became an attendant and soon a communicant in St. Luke's Church. So fully had his thoughts dwelt upon religious matters that he determined to study for the holy ministry.[1] It was, however, ten years before his intention was carried out. In the meantime he had aided Mr. Bostwick by reading the service at Lanesborough on three Sundays in each month. For some months he read the service at Lebanon Springs, Columbia County, New York, on the western slope of the Berkshires, ten miles from his home, then becoming a fashionable resort. After his ordination he became the minister in charge of Lanesborough and Lenox, for Mr. Bostwick had died at New Milford on June 13, 1793.

Dr. Burhans vividly pictures his work in Berkshire County and the surrounding country. It was thorough and faithful. He was ordained priest in Trinity Church, New Haven, by Bishop Seabury on Whitsun-Day, June 8, 1794.

In August, 1799, he accepted the rectorship of Trinity Church, Newtown, vacant by the death of the Rev. Philo Perry. He entered upon his duties in October and began a long course of usefulness. "The church," he records, "was filled to overflowing. I had a large number of candidates for Communion at Easter, & to have all things done decently & in order according to the excellent provision made in the Rubrics I invite[d the Bishop] to hold a Confirmation, & rising of eighty were confirmed. And a great proportion of [them] were admitted [to] the

[1] This religious experience is stated in very nearly the exact words of Dr. Burhans in his communication to Dr. Pitkin, who prepared his funeral sermon.

Holy Communion on Easter Sunday. At this Revival while there was a Jubilee in the Church, the sectarians stared with astonishment! And were ready [to cry] out '[Is] Saul among the Prophets'?"[1]

Dr. Burhans became very active in Diocesan affairs and was honored with many offices. He was especially energetic as an agent in securing funds for the General Theological Seminary, both at its inception in 1817 and when in the Diocese from 1820 to 1822. Upon the verge of old age he resigned his parish on November 1, 1830. Without accepting another charge he officiated in St. Paul's, Woodbury, Christ Church, Bethlehem, and Christ Church, Roxbury. In 1831 he became rector of St. Peter's Church, Plymouth, where he served six years, when he resigned, as the infirmities of old age were increasing upon him. He temporarily served at Oxford and Zoar for some time, and in 1844 he retired from the active duties of the ministry and spent the remaining years of his life at Poughkeepsie, New York. He retained his vigor of mind and body to the last. In his ninety-first year he commenced his "Autobiography," of which only a portion seems to have been preserved. He was a storehouse of information upon all matters of Connecticut diocesan history, and his recollections of Bishop Seabury and Bishop Jarvis, recorded in Dr. Sprague's *"Annals of the American Pulpit,"* are graphic and lifelike. He departed this life peacefully on December 30, 1853, in the ninety-first year of his age and the sixty-first of his ministry.

He received from Washington (now Trinity) College the degree of Doctor in Divinity in 1831.

While he wrote much he seems to have published only one sermon: *The Scripture Doctrine of the Election of Jacob and the Rejection of Esau Considered.*[2]

The Rev. Dr. Buel, Rector of Christ Church, Poughkeepsie, at the time of Dr. Burhans' residence, says that he was "a man of commanding personal appearance, of a large and well built frame, of a healthy and ruddy countenance, of a nervous temperament and somewhat quick in his movements. His manners, though not highly polished, were simple and natural, and evinced what he actually possessed, a fine genial spirit."[3]

Dr. Burhans was the last survivor of those ordained by Bishop Seabury. During the session of the General Convention of 1853 in the City of New York he was formally welcomed in the House of Bishops.

The Reverend CHARLES SEABURY.

Charles, the youngest son of the Rt. Rev. Samuel and Mary (Hicks) Seabury, was born at Westchester, New York, on May 20, 1770. When he was five years old he was taken by his father to New York City, where the family remained during the Revolution and until Bishop Seabury assumed his Episcopal duties and made his home at New London.

[1] MS. Autobiography of Dr. Burhans.
[2] Vergennes, 1810; reprinted, 1828. 8vo, pp. 32.
[3] P. 414, Dr. Wm. B. Sprague's *Annals of the American Pulpit*, V.

He studied theology under the Rev. Dr. Mansfield and the Rev. Dr. William Smith the younger, then at Narragansett, Rhode Island. With these well read divines he was made ready for ordination. Upon his return to New London he pursued a special course of systematic divinity with his father. He was made a deacon, as the *"Records"* note, on June 5, 1793. He spent the year after his ordination at Ripton (now Huntington) in charge of St. Paul's Church. He assisted his father in New London during his frequent absences until the fall of 1795, when he was called for six months to Grace Church, Jamaica, Long Island. Here his services were appreciated and he found much parish work to be done. The sudden death of his father on February 26, 1796, summoned him once more to New London.

On March 28, 1796, he was called to the rectorship of St. James's Church, New London, which he accepted. Without the force and grace of his father or the profound knowledge of men and books which made the Bishop preëminent, his son Charles was an excellent parish priest. Few events occurred during his rectorship, which covered the period of depression, financial and spiritual, immediately preceding and during the War of 1812. On July 17, 1796, Mr. Seabury was ordained priest by Bishop Provoost in St. George's Chapel, New York City. In 1814 Mr. Seabury removed to Long Island and became Rector of Caroline Church, Setauket. Here, in pleasant surroundings, in the busy and unnoted cares of a rural parish he spent the remainder of his days. For several years he had charge also of Huntington and Islip.

In 1843 he resigned and accepted a retiring pension from the Aged and Infirm Clergy Fund of the Diocese of New York. His home was still in Setauket, where he died on December 29, 1844, in the seventy-fourth year of his age, fifty-first of his ministry.

Bishop Onderdonk, in announcing his retirement to the Convention, said that he had since he was commissioned to the ministry given himself to his Master's work, "unweariedly, disinterestedly, and with no small share of trial and self sacrifice."[1]

Dr. Hallam says: "His was the fate of too many of our clergy even now, whose life is but the trial of the varieties of starvation, and it is believed that his removal to Setauket brought with it little alleviation of his condition, so that his whole life, that of a good, kind-hearted, sensible and faithful man, was but a long struggle with adversity, which after being maintained for more than half a century with a zeal and ardor which trouble and privation could not abate, and age could scarcely dull, has ended at last we doubt not in a better and enduring substance."[2]

Mr. Seabury was the third in the illustrious line of clergymen in one family, his grandfather, Samuel Seabury, having been the first resident missionary in New London. His son was the well known Dr. Samuel Seabury, editor, theologian, and professor, and his grandson is the present senior professor in the General Theological Seminary, Dr. William Jones Seabury, the eminent canonist.

[1] P. 401, Sprague's *Annals*, V.

[2] P. 83, *Annals of St. James's*, New London.

Note XV

This refers to an inhibition of Mr. Sayre from officiating in any of the churches of the Diocese until he accedes to the Constitution of the Church and conforms to the Book of Common Prayer of the American Church. No copies of this paper seem to be in existence.

Note XVI

The Reverend CALEB CHILD.

Nothing seems to be known of the birth or parentage of Mr. Child.

He was made deacon in Christ Church, Stratford, on the first Sunday after Trinity, June 7, 1795, at the last ordination held by Bishop Seabury.[1]

He was placed in charge of St. James's Church, Great Barrington, Massachusetts, where he remained for nearly two years. He seems to have returned to Connecticut and officiated wherever there was a vacancy.

As early as 1800 rumors affecting his character were in circulation and a formal complaint made to the Convocation. The report of the Committee was made at Newtown on June 2, 1801. It had found the charges true and the Bishop was asked to publish his sentence of degradation in such way and manner as he shall judge proper.[1]

The sentence was pronounced on Wednesday, June 2, 1802, by the Bishop of the Diocese and entered on the *"Records."*[3] No details of his subsequent life have been found after a careful investigation of probable sources of information.

The Reverend SMITH MILES, M. A.

Manoah Smith Miles was born in Derby on March 19, 1766. He was educated in the schools of the town and studied by himself and under competent tutors until ready for college. He was graduated with honor from Yale College in 1791. He evidently soon determined to study for the ministry, as the *"Records"* show. He was made deacon on June 7, 1795, in Christ Church, Stratford, by Bishop Seabury, at the same time with Mr. Caleb Childs and Mr. Alexander Viets Griswold.[4]

[1] P. 10, *Registry of Ordinations.*
[2] P. 55, *ante.*
[3] P. 58, *ante.*
[4] P. 10, *Registry of Ordinations.*

Mr. Miles took charge of Trinity Church, Branford, Christ Church, Guilford, and St. John's, North Guilford. His work was difficult and required much effort, as the parishes were several miles from each other. He made here full proof of his ministry. In 1796 he became the minister in charge of Christ Church, Middle Haddam, and Trinity Church, Chatham. In this field of labor he was most earnest and successful. His charge of Middle Haddam continued until 1810, when he devoted himself wholly to Chatham. He was a good pastor and considered an instructive preacher. Like many of the country parsons he kept for many years a classical school, which gained a high reputation. After a ministry of nearly thirty-four years, he died on January 30, 1830, in the sixty-fourth year of his age.

The Right Reverend ALEXANDER VIETS GRISWOLD, D.D.

Alexander Viets, a son of Elisha and Eunice (Viets) Griswold, was born in Simsbury, Connecticut, on April 22, 1766. His ancestry was distinguished in the annals of the Colony, and his father was a man of high reputation in the community. His mother had the charge of his early education and taught him carefully the rudiments of what was then considered essential for one not designed for the law or ministry. He then came under the instruction of his uncle, the Rev. Roger Viets, Rector of St. Andrew's Church, Simsbury, whose attainments in both literature and the classics were remarkable. It was intended by the family and Mr. Griswold that he should accompany his uncle to Nova Scotia, where he accepted the parish of Digby. Mr. Griswold's early marriage, however, interfered with their plan. He temporarily abandoned the study of theology and commenced to read law. It was the faithfulness of his pastor, the Rev. Ambrose Todd, that brought him to a renewed sense of his duty and led to his becoming a candidate for holy orders. He was made deacon in Christ Church, Stratford, on June 7, 1795.[1]

His first charge was at Cambridge (now Bristol), Harwinton and Northfield. The stations were eight miles distant from each other. He gave to Trinity Church, Northfield, and to St. Mark's, Harwinton, one-quarter each of his time. The remainder he devoted to St. Matthew's, East Plymouth, to which church the people of Cambridge then came. In this work Mr. Griswold was extremely useful. He was honored and respected by every one in a wide region of country. A few months after his incumbency the new church of St. Matthew's was ready for consecration. The Convocation met on October 22, 1795, and, as the *Records* state, the Church of St. Matthew's was consecrated and the Rev. Mr. Griswold ordained priest.[2]

"Then, too, it was, though with no thought or expectation of such a thing, that the clergy proposed to the Bishop and to myself that I should

[1] P. 10, *Registry of Ordinations.*

[2] P. 10, *Registry of Ordinations.* P. 49, *ante.*

be ordained priest, which was accordingly done."[1] Mr. Griswold now redoubled his efforts, and by his long missionary journeys extended a knowledge of the Church to many hamlets very remote from his home. In June, 1804, after much solicitation he accepted the very pressing call of St. Michael's Church, Bristol, Rhode Island. Here, amid happy surroundings, with a parish compact and aggressive, he spent twenty-six years. He was the most prominent clergyman in Rhode Island, although his extreme modesty and self-distrust caused him to shun publicity. In 1810 he was about to accept the charge of St. Michael's, Litchfield, as the Rev. Truman Marsh was unable to do full duty, when, to his surprise, he was informed of his election on May 29, 1810, as Bishop of the Eastern Diocese, that confederation of the existing dioceses of Massachusetts, Rhode Island, New Hampshire and Vermont which had been made necessary by the extreme feebleness of the Church in them.

The consecration of Dr. Griswold took place in Trinity Church, New York City, on May 29, 1811 by Bishop White, Bishop Provoost and Bishop Jarvis. At the same time the Rev. John Henry Hobart was consecrated assistant Bishop of New York. This event was the turning point in the history of the American Church, the end of the period of extreme depression and the beginning of a constant growth and expansion.

It is unnecessary here to follow minutely the details of Bishop Griswold's work as Bishop. It was wise, judicious, fruitful. The Church recovered from her despondency throughout New England. The design of the Eastern Diocese was accomplished. Bishop Griswold became Presiding Bishop of the American Church on the death of Bishop White in 1830.

From 1830 to 1835 he was Rector of St. Peter's Church, Salem, Massachusetts. He then relinquished all parochial cares and removed to Boston, giving himself fully to his Episcopal functions. Upon the morning of February 15, 1843, he made a call upon his recently consecrated coadjutor in Massachusetts, Dr. Eastburn, and fell upon his doorstep and died instantly. He was in the seventy-sixth year of his age and the thirty-fourth of his Episcopate.

Bishop Griswold published a few sermons and charges, among them one before the General Convention of 1817.

He received from Brown University, Princeton University and Harvard University the degree of Doctor in Divinity.

[1] P. 70, Extracts from Bp. Griswold's Autobiography in *Memoirs of the Life of the Rt. Rev. Alexander Viets Griswold, D.D.*, by John S. Stone, D.D. Philadelphia: Stavely & McCalla, 1844. 8vo, pp. xl, 620.

Note XVII

The Bishop had early in his Episcopate set forth prayers for the Civil authorities.[1] These prayers for the use of the Courts do not appear to have been printed. Manuscript copies may have been sent to the clergy who desired them. They are printed here through the courtesy of the Rev. Professor Seabury.

Occasional Prayers prepared by Right Reverend Samuel Seabury, D.D. Bishop of Connecticut and recorded in his handwriting in a manuscript book entitled, Occasional Prayers and Offices.

"OCCASIONAL PRAYERS.

At the opening of a Court of Justice.

Remember no (sic) Lord our offences, etc: *Liturgy.*
O Lord, We beseech Thee mercifully hear our prayers etc—*Commination.*
O God, Who art the Author of Peace &c: } *Morning*
O Lord, our Heavenly Father &c } *Prayer.*

The Prayer for the President.

The Prayer for all conditions of men.

This Collect.

Almighty God, Who upholdest and governest all things in heaven and on earth; Hear the humble supplications which we make before thy divine Majesty in behalf of the Court now opened for the administration of Justice to thy People. Let thy wisdom guide and direct all their determinations; that impartiality and truth being the directors of all their proceedings, they may promote the peace, order, and happiness of Civil Society: and that we and all thy People being in constant safety under the protection of thy good providence, may, under the impartial administration of just and equal laws, lead godly and quiet lives in this world; and, by thy mercy, obtain everlasting life in the world to come, through Jesus Christ our Lord and Saviour. Amen.

General Thanksgiving.

Alm. God, the fountain of all wisdom etc:

Post Communion.

The Lord's Prayer & Blessing.

OCCASIONAL PRAYERS.

At the supreme Court, New London September 1795.

Enter not into judgment etc: Ps. cxliii. 2

or

If we say we have no sin etc: 1 John 1. 8, 9.

[1] See pp. 29, 30 of Dr. Hart's *Bishop Seabury's Communion Office.*

Collect for Ashwednesday.

Almighty and everlasting God etc:

Lord's Prayer.

Our Father etc:

Collect for Peace, Morning Prayer.

O God, from whom etc:

Prayer for the President & all in authority.

O Lord, our heavenly Father, the high and mighty etc:

Prayer for the people & government of the U. States.

O Almighty & everlasting God, we make our supplications to thy divine majesty, humbly imploring thy protection & blessing on the people and government of the United States of America, and especially on the people & government of this State in which we live—entreating thy favour and gracious goodness towards them. Particularly we make our prayers to thee in behalf of this Court, by thy good providence, now assembled for the administration of justice to thy people. Look with favour, O God, on the Judges of the Court, on the subordinate officers belonging to it, and on all concerned in the administration of justice in it. Direct them by thy grace in whatever business shall come before them; and grant that all their decisions may be grounded on the principles of truth and equity: So that peace and happiness, justice and righteousness, religion and piety may flourish among us for all generations: And that thy people being secure, thro' the protection of equal laws and the administration of impartial justice, may joyfully serve thee in all godly quietness, and may live in peace and unity with each other, and in peace and friendship with all mankind. Hear us, we beseech thee, O God, for the sake of Jesus Christ, our Redeemer and Saviour. *Amen.*

Prayer for all conditions of men.

O God the Creator and Preserver of all mankind etc:

General Thanksgiving.

Almighty God, Father of all mercies etc:
2 Cor. xiii. 14.

The Grace of our Lord Jesus Christ etc:
Amen."

I certify that I have compared the foregoing copy with the original manuscript in my possession, and that the same is in all respects a true copy of the said original and of the whole thereof, except that the words "Occasional Prayers" have been in one case omitted (as the heading of a page in the original not needed in the copy), and except that the character "&" has been sometimes written out as *"and."*

Dated New York, November 27th, 1903.

Wm. J. Seabury.

Note XVIII

Oyster River was a part of the boundary between New Haven and Orange, in which the ancient parish of Christ Church, West Haven, was situated. It also gave its name to a locality where were many churchmen, prominent among them the descendants of Thomas Clark, one of the founders of the parish in 1732. Thaddeus Clark afterwards removed to Genesee County, N. Y., where he continued to do a good work for the Church in a pioneer community.

Note XIX

* The Hon. John Adams, President of the United States, was at this time making a tour through New England on his way to the seat of Government at Philadelphia. It was the custom for all public bodies and towns to present to the President a formal address. No publication of that period contains that from the Convocation, Mr. Adams does not refer to it in his "Diary," nor does his biographer allude to any address from religious organizations.

Note XX

The need of such an office had been long felt. The comparative insecurity of the tenure of office by the clergy, it was thought, would be taken away if such a solemn service of induction was used. The compiler was the Rev. Dr. William Smith, then Rector of St. Paul's Church, Norwalk, a native of Scotland, a man of varied accomplishments and a liturgical scholar at a period when few knew much of such an abtruse subject as liturgics. The Office, after its adoption, was used in the Diocese. It formed the basis of the New York Office of 1802, and with a few changes was set forth for general use by the General Convention of 1804. In 1868 its title was changed to *"An Office of Institution."* Its use was compulsory by Canon until 1832.

Note XXI

The early history of the Church in Hartford, the organization of Christ Church and some particulars of the consecration will be found in the carefully compiled volume of the present senior warden of Christ Church, Dr. Gurdon W. Russell, entitled *Contributions to the History of Christ Church, Hartford.*[1]

The first church edifice was erected on land which had been originally purchased for the newly organized parish in 1762, and comprehended the northeast corner of the lot on which the present church building stands. The French and Indian War, soon followed by the Revolution, made it impossible to build as originally intended. After the Revolution the land, which had passed out of the possession of the churchmen of Hartford, was reclaimed. On November 28, 1786, a subscription paper was issued and a little more than three hundred pounds obtained. In March, 1792, a contract was entered into with Ebenezer Clark, joiner, to build the frame of the church, which was raised in June, 1792. It was ninety feet by forty-four in breadth. It was incomplete in 1795, when five hundred and seventy-five dollars were secured to finish it. Mr. Calvin Whiting, of Needham, Massachusetts, served as lay reader from July to October, 1795. There seems to have been no settled clergyman in the parish until July 1801, when the Rev. Menzies Rayner of Elizabeth Town, New Jersey, took charge. The parish had previously sought to obtain the services of the Rev. Ashbel Baldwin, and the Rev. Ammi Rogers.

The formal organization as a parish under the charge of the Bishop was on September 15, 1796, when thirty-four gentlemen signed the articles of incorporation. Among them were Mr. John Morgan, Mr. Wm. Imlay, Mr. Wm. Burr, Mr. Thomas Sanford, Jr., Horace Church, John Bull, John McCracken.[2]

The day of the consecration was very rainy. Dr. Russell gives the contemporary account of the service from the *Courant* and a *fac simile* of the sentence of consecration. The Instrument of Donation was read by Mr. John Morgan, the Senior Warden.[3]

[1] Hartford: Belknap & Warfield. 1898. 8vo, pp. 787.

[2] P. 54, *Contributions.*

[3] Pp. 55, 56, *Contributions.*

Note XXII

This is the first formal mention of this erratic and pestilent man, the disturber of the peace of the Church in Connecticut.

Ammi Rogers, a native of Branford, had studied theology with the Rev. Mr. Jarvis, of Middletown. Detected in a flagrant act of immorality, he was sent from the home of the Rector. For a short time he studied with the Rev. Dr. Mansfield and the Rev. Edward Blakeslee at Derby. He then went into the recently settled region about Saratoga, locating at Ballston. His work seems remarkable, and much of it was permanent. When he sought Holy Orders in New York in the summer of 1792 rumors of his misconduct had reached Dr. Beach, an influential member of the Standing Committee, and he demanded a certificate of good moral character from the Bishop and clergy of Connecticut. This Mr. Rogers did not obtain, but he did secure from a friend who was visiting the Rev. Philo Perry, Secretary of the Standing Committee, a certificate in the name of Mr. Perry that no proceedings had ever been taken against him. Made deacon on June 24, 1792, by Bishop Provoost in Trinity Church, New York City, he remained at Ballston for nine years longer and then returned to Branford in August, 1801. He took charge of Trinity, Branford, St. John's, Northford, St. Paul's, Wallingford, and East Haven.

Mr. Rogers attributes the hostility and suspicion of the Bishop and clergy to politics. "Although I have never interfered in politics, yet I now thought it best for the Bishop and all the clergy, to join with the republicans and vote for Colonel Ephraim Kirby to be Governor of Connecticut, that he was a worthy man, a well informed Churchman, and would without doubt use his best endeavors to have those offensive laws repealed which gave to one sect or party a superiority. At this the Bishop and some of the clergy were very much displeased; and this has been the cause of persecution, slander and abuse, of civil prosecution, of distress, of imprisonment, of disgrace and ruin to myself, to my children and friends."[1]

Mr. Rogers claimed that he was a clergyman in good standing and had presented in his behalf to the Convocation at Danbury in June, 1803, a petition from the churches in Branford, East Haven, Northford, Wallingford, Durham, and also one from Dr. Mansfield, Mr. Tyler, Mr. Blakeslee, Mr. Todd, Mr. Mills and Mr. Warren, stating their knowledge of Mr. Rogers, his character and standing in the Church, of the union and uncommon prosperity of the churches under his care, "and prayed the Bishop and clergy to be reconciled to him, or to bring forward their

[1] Pp. 37, 38, *Memoirs of the Rev. Ammi Rogers . . .* Composed, compiled and written by the Rev. Ammi Rogers. 12mo. Published for subscribers by the Author. 1824.

accusations, if any they had. In answer to which the Bishop arose and standing within the rails of the altar, and near the communion table in the church in Danbury, and as president of the Convention in 1803, declared and said, We (meaning the Bishop and clergy) have nothing against Mr. Rogers. We acknowledge his character and authority to be good, and on receiving a single line from the Bishop of New York we would receive him with open arms.' "[1]

Mr. Rogers's statements are not corroborated by any member of the Convention or Convocation.

Note XXIII

This is the first periodical publication of the American Church. It was issued with the cordial approval and aid of Bishop Jarvis. Its articles were clear and direct and their teaching was sound and practical. The first number appeared in January, 1804, with a well written address stating its objects. Several of the clergy of literary ability, including Mr. Baldwin, Mr. Rayner, Mr. Burhans, Dr. Mansfield and others, contributed to its pages. The first editor was the Rev. Dr. William Smith, then the Principal of the Episcopal Academy at Cheshire, Commenced as a private enterprise, its promoters felt the need of the support of the whole Church in Connecticut, and knew that through the Convocation this could be obtained.

Its original title was *The Churchman's Magazine or Treasury of Divine and Useful Knowledge,* edited by a Committee of the Convocation of Connecticut A. D. 1804. Its publishers were Oliver Steele & Co., New Haven.

[1] P. 39, *Memoir.*

Note XXIV

The action of Bishop Jarvis was based upon the decision of the House of Bishops in September, 1804, to which Mr. Rogers had appealed. There was a full hearing of both the representatives of Mr. Rogers and the Church in Connecticut. Finally the conduct of Mr. Rogers was declared during his residence in Connecticut to have been "insulting, refractory, and schismatical in the highest degree." The action of the Church in Connecticut was approved and the Bishops were of opinion "that he deserves a severe ecclesiastical censure—that of degradation from the ministry.

Upon the question as to what authority Mr. Rogers was amenable, they were unanimous in declaring that, as there was no Canon regulating clerical removals until that Convention, he was amenable to the authority of that diocese exclusively."[1]

Note XXV

No action seems to have been taken under this appointment, nor does it appear that the same committee prepared a history of the action relating to Mr. Rogers.

Note XXVa

After 1808 the *Churchman's Magazine* was published in Connecticut, but with the cöoperation and financial aid of Dr. Hobart and others in the City of New York. Dr. Hobart had been anxious for its removal to that city. The publication had never commanded the support, literary and pecuniary, which it deserved. This action was only preliminary to the transfer of the publication, which took place early in 1808, when the Rev. Dr. Hobart became its editor.

[1] The full decision is in Bioren's *Reprint Journals of the General Convention*; also pp. 34–36 Dr. Beardsley's *History*.

Note XXVI

The Reverend DAVID BALDWIN.

David, a son of William Baldwin, was born in Litchfield on February 4, 1780. While carefully educated, he did not enjoy the advantages of a college course. He was a student in theology with his cousin, Dr. Ashbel Baldwin, and is known to have been officiating as lay reader in Guilford and North Guilford in November, 1806. In March, 1807, he was called to be the minister of Christ Church, Guilford, but was not made deacon until September 1, 1807.[1] Mr. Baldwin served with great fidelity and unwearied patience the three parishes of Guilford, North Guilford and North Killingworth, sometimes called North Bristol. There are still living those who remember him with gratitude and affection. At Easter 1834 he resigned the charge of Guilford, but retained the other parishes and added Branford until 1838. In 1851 he resigned North Guilford. He continued to serve Zion Church, North Branford, and Union Church, Killingworth, until 1858, when his age and infirmities made his retirement from all active service necessary. Bishop Williams said of him then, that he was "the senior presbyter of the Diocese and carried with him into his retirement the affectionate veneration of his brethren, and the blessing of those to whom he had so long and faithfully ministered." He died at Guilford on August 2, 1862, in the eighty-third year of his age and the fifty-sixth of his ministry.

The present Rector of Christ Church, in his history of the parish, says of him that "he was to all men a model of Christian fidelity, and the members of his widely scattered flock, whom he never neglected in heat or cold, in sunshine or storm, though often exposed as he went to and fro on horseback, to severe hardship, and to whom his house was open for unstinted hospitality, found in him a noble example of that unswerving devotion to pastoral duty which distinguished the early representatives of Connecticut Churchmanship."[2]

[1] *Registry of Ordinations.*

[2] P. 70, *History of Christ Episcopal Church.*

Note XXVII

The condition which led to this appointment was the controversy aroused in May, 1811, by the publication of the Rev. Cave Jones, an assistant minister of Trinity Church, New York City, of "A Solemn Appeal to the Church." In it he arraigned Dr. Hobart, his colleague, for overbearing and insulting conduct; he accuses him of love of power and with a desire to make the whole diocese yield to his will. This aroused a fierce controversy and pamphlet war, which was continued for nearly two years and divided the Church in New York City and throughout the State.

The overtures of this Committee of the Convocation were received with coldness by the authorities in New York and no conference was ever held. Connecticut was even accused of "officious meddling." But, as Dr. Beardsley well says, "It was not officious meddling in them to wish that the parties involved might correct their misunderstandings, sacrifice their worldly resentments, if they had any, at the foot of the Master's Cross, and henceforth proceed hand in hand, as champions of the faith, to build up the Kingdom, whose sublime watchword was 'Glory to God in the highest; and on earth peace, good will towards men.'"[1]

Note XXVIII

This was one of several unsuccessful attempts to obtain a charter for Seabury College, a cherished plan of our spiritual ancestors.

Note XXIX

The origin of this Library is obscure. It is claimed that the intention was to form a collection for the benefit of the clergy of Christ Church, Stratford, and for others in Fairfield County. There is no tradition remaining concerning it in Stratford, and nothing appears upon the records of Christ Church in regard to it. None of the books are now in the library of the Episcopal Academy.

[1] P. 78, Dr. Beardsley's *History*, II; see also *Case of Cave Jones*. New York, 1813.

Note XXX

The question of the propriety of allowing deacons who had not been instituted into any parish to vote in Convention and take part in the election of a Bishop had been very widely and acrimoniously discussed.

The Rev. Philander Chase of Hartford had written upon the subject to Bishop Claggett of Maryland. He evidently led the opposition to the practice.

Note XXXI

Article 3 of the Constitution of the Diocese as adopted on June 6, 1792, by the first Convention of the clergy and laity of the Diocese reads:

When the Episcopate of this Church shall become vacant by death or otherwise, the Presbyters, Deacons, and Lay Deputies from the several Churches in the Diocese, shall meet within three months of the time when said vacancy shall happen, either at New Haven or Middletown, in order to elect a person to fill the Episcopal Chair, and the time and place of such meeting shall be notified by a Standing Committee annually to be appointed for that and other purposes, by publishing the same in two or more Newspapers in this State, at least four weeks successively, previous to said Meeting. And whosoever shall be elected by a majority of the votes of the clergy then present, shall be considered as duly elected, provided the person chosen shall be approved by a majority of the Lay Deputies.[1]

The Constitution was evidently quoted from memory by the mover of this resolution. The new paragraph would follow in the original constitution the words: "by death, or otherwise." It was intended to exclude unemployed deacons.

[1] P. 4, *Reprint of the Journals*, 1792–1820.

Note XXXII

The career of defiance to constituted authority pursued by Mr. Ammi Rogers can be followed in the pages of Dr. Beardsley's admirable "*History.*"[1]

This attempt to force recognition of his claims upon the clergy is the last made by him. He thought that when the Diocese came under the charge of Bishop Hobart that his case could be reopened. In this he was mistaken and the Convocation took the only proper and consistent course. Mr. Rogers' Memoirs contain letters written at this time by the Rev. Solomon Blakeslee and the Rev. John Tyler pleading for the degraded priest. There is also one from Mr. Rogers to Bishop Hobart, plausible and full of pious and fervent expressions.[2]

Note XXXIII

The needs of the poorer clergymen in their old age had been much considered in private. The deaths of several whose families had been left destitute brought the matter before the clergy at this time.

But no method suggested seemed feasible, and even the fuller and more acceptable plan presented in 1823 met with little favor. In 1845 the necessities of the aged clergy were brought before the Convention again and a fund was created by Canon to be disbursed by the Bishop and Standing Committee. There was such an accumulation of money that in 1855 a separate board called "The Trustees of the Aged and Infirm Clergy and Widows Fund" was incorporated. The management and increase of that fund is still under their wise and prudent care.

[1] See pp. 47–53, 54–89, 154–159, *History*, II.

[2] Pp. 54–63, *Memoirs*.

Note XXXIV

The successive steps taken to establish a second college in the State of Connecticut, one which should be under the exclusive control of the Church, are well detailed by Dr. Beardsley in his historical address on the twenty-fifth anniversary of Trinity College.[1]

To all petitions and memorials presented on behalf of the Episcopal Academy to confer upon it collegiate privileges and rights the full negative of the Senate, then called Council, defeated the large majority in its favor in the Assembly. With the consecration of Dr. Brownell as Bishop the opportunity came. The more liberal Constitution of the State adopted in 1818 made it possible to urge the plan, which was well matured. The members of the Committee of the Convocation and a general committee selected by Bishop Brownell and Dr. Wheaton were men of much sagacity and knew what could be accomplished. A memorial to the General Assembly was drawn up and copies widely circulated throughout the parishes of the Diocese. It was largely signed and presented on May 13, 1823. The charter applied for was granted in the lower house on May 16, and soon after approved by the Senate and signed by the Governor. It incorporated a body politic to be known as the "Trustees of Washington College."

Bishop Brownell was chosen President of the College, and with him were associated as professors the Rev. George W. Doane, Belles Lettres and Oratory; Mr. Frederick Hall, Chemistry and Mineralogy; Mr. Horatio Hickok, Agriculture and Political Economy; the Rev. Hector Humphrey, Greek and Latin.

The Trustees named in the Charter were: Thomas C. Brownell, Harry Croswell, Elijah Boardman, Samuel W. Johnson, Birdsey G. Noble, Samuel Merwin, Nathaniel S. Wheaton, Elisha Cushman, Charles Sigourney, Thomas Macdonough, Richard Adams, David Watkinson, Ebenezer Young, Jonathan Starr, Jr., Nathan Smith, John Thompson Peters, Asa Chapman, Elias Perkins, John S. Peters, Luther Loomis.

The College was located upon an elevated plateau in the City of Hartford, the people of that city having made the largest subscription.

The grounds were carefully laid out and ornamented under the direction of the Rev. Dr. Wheaton, who succeeded Bishop Brownell in the presidency. To both of these founders the Church in this Diocese owes a debt of gratitude.

In 1848 the name was changed to Trinity College.

The original site of the college is now occupied by the Capitol of the State.

[1] An Historical Address pronounced before the House of Convocation of Trinity College, Christ Church, Hartford, July 30th, 1851, on the occasion of the Twenty-Fifth Annual Commencement of that Institution, by the Rev. E. E. Beardsley, M.A. Hartford: Hanmer & Co., Calendar Press, 1851. 8vo, pp. 30.

Note XXXV

The first series of the *Churchman's Magazine* ended with December 1811. The second series commenced in 1813, with the Rev. John C. Rudd of Elizabeth Town as editor. It ended in 1816. Bishop Hobart established in 1817 in New York City *The Christian Journal* to be his official organ. It contained much general church news and original and valuable articles, and obtained a wide circulation. This periodical continued until 1831, when *The Churchman,* a weekly paper, was established by Bishop Onderdonk.

Connecticut churchmen had always regretted the necessity which compelled them to consent to the transfer of the Magazine to New York.

In 1821 Bishop Brownell and other clergymen of literary talent commenced the publication of a new series of *The Churchman's Magazine* after the Convention of 1820 had formally requested them. All loss or deficiency was to fall upon the publishers, without any direct or indirect obligation on the part of the Convention to make up losses or deficiencies. This third series was issued until 1823, when for lack of support the publication was suspended.

The final series, under the editorship of Dr. Bronson, became a source of strength to the Diocese. Its articles were eminently readable and its comments on Church events fresh and entertaining. It was continued until the close of 1826.

Note XXXVI

Mr. Barlow's plan, which he carefully worked out and presented in an attractive manner, was for an American society similar to the well-known Christian Knowledge Society in England. Its chief function was to be the publication of books of information upon the Church, brief and popular tracts and sometimes reprint standard English Church classics. He had received much encouragement from Bishops and other clergymen. The plan was presented to the General Convention of 1826 and referred to a committee to report, but no practical action was taken.

Its chief features were used in the establishment three years later of the Protestant Episcopal Press in New York City. Mr. Barlow's printed scheme is a plain and practical document. It is entitled

"Consideration on the Employment of the Press as a means of diffusing the Principles of the Church, with the Plan of a Society and the draft of a proposed Constitution adapted to that object," by the Rev. William Barlow, Rector of Claremont.[1]

[1] New York: T. & J. Swords, 1826. 8vo, pp. 24.

Note XXXVII

So far as can now be known the Committee never carried out this plan.

Note XXXVIII

The remainder of this letter cannot be found.

Note XXXIX

This tour was the outcome of Bishop Brownell's sermon before the Domestic and Foreign Missionary Society in Philadelphia in August, 1829. It was upon "Christian Zeal" and referred feelingly to "the vast territory of our Union, spreading to the west and south," not then under the jurisdiction of any Protestant Bishop.

The needs of the southwest, while not urged as frequently and ably as those of the west, were nevertheless pressing. Many opportunities were lost because no Bishop has visited them.

The proposal was to send Bishop Brownell to make a thorough exploration. The Directors requested him to take the journey, perform Episcopal functions and inquire into the condition of the few missions there.

After some deliberation he accepted the duty laid upon him. He left Hartford on November 5, 1829, went by boat to New York, and was joined by the Rev. William Richmond, a man of intense zeal and missionary energy. Their route was from Philadelphia to Pittsburgh and down the Ohio and Mississippi rivers to New Orleans. On their way they visited all the churches. The Bishop ordained some, confirmed others and blessed all.

In the course of his journey of six thousand miles he consecrated six churches, ordained one priest, confirmed one hundred and forty-two persons, preached or assisted in the services seventy-four times, baptized twenty-two children and twelve adults.

It was a journey of great extent, free from any serious illness or accident, and set forward the Church in that region. The Bishop presided at the organization of the dioceses of Louisiana and Alabama. He returned to his home in Hartford on March 14, 1830. A detailed account from his Journal was published in *The Spirit of Missions* in 1830.

Note XL

Mr. Phoebus was the organist of Trinity Church, New Haven. He had acquired much celebrity as a musician. His small publication of chants was long used both in New Haven and elsewhere.

Its title page is:

Chants adapted to the Service of the Protestant Episcopal Church in the United States Compiled by John H. Phoebus New Haven Published by Durrie and Peck 1831

12mo pp 24 Baldwin and Treadway print

In his preface he says:

"The following compilation is offered to the public in compliance with a wish expressed by many Episcopalians of this city, that the chants commonly used in the Church, might be published in such form, and on such terms as would induce the members of the parish generally to procure them.

Considering it also as better the whole congregation should join in the chants, no less than in the responses of our services, the compiler endeavored to select such pieces as may be easily learned; admitting only those which are calculated to give expression force & solemnity to the language of devotion."

Note XLI

The *Chronicle of the Church* was a weekly paper of high character, the first work undertaken by Mr. A. B. Chapin for the Church. Its contents were well arranged and readable. The report of the Committee to the Convention embodied resolutions calling for new and vigorous efforts for its support, urging the duty of the clergy to contribute more largely to its literary support, and the third that political intelligence should be omitted in the civil summary. The resolutions led to a debate upon the general question of supporting Church periodicals and commending the *Chronicle*.[1] This paper continued until 1842 in several forms and was succeeded by *The Calendar*.

[1] Pp. 194, 195, *The Chronicle*, 1837.

Note XLII

The Society was organized in 1818, reorganized in 1837, and had charge of the mission work of the Diocese. With a changed title it still cares for the missionary work. Its present style is the Board of Directors of the Missionary Society of the Diocese of Connecticut

NOTICES OF UNRECORDED MEETINGS OF THE CONVENTION.

[1800]

The Convocation of the Episcopal clergy was held in the City of New London on the 15th inst. agreeably to the order of the Bishop. Divine Service was performed by the Rev. Mr. Griswold, a discourse and charge to the clergy was delivered by the Rt. Rev. Abraham Jarvis, from whom the Apostolic rite of Confirmation was received by nearly fifty. The day following the Rev. Evan Rogers, was ordained a Priest, and is soon to be inducted Rector of the Church in Hebron.

It appears from the statement of the Clergy to the Bishop, that the Church in this State is generally flourishing and respectable.[1]

[1827]

In consonance with the ancient custom of the diocese, the semi-annual Convocation of the clergy of Connecticut was held in Christ Church, Stratford, on Tuesday, Nov. 6, as appointed by the Bishop. The evening service was performed by the Rev. Ambrose S. Todd, Rector of St. John's Church, Stamford, and the sermon preached by the Rev. Professor Doane, of Washington College, from 1 Peter, v. 2, 3, 4. In the absence of the Secretary of the Convention, the Rev. Professor Doane was appointed Secretary. The attendance of the Clergy, though very respectable, was not as large as on some former occasions—a circumstance always to be regretted, as the opportunities thus afforded of mutual encouragement and advice is eminently valuable. The Convocation, in addition to the usual business transacted at such meetings, giving information as to the state of the several parishes, making provision for the supply of such as are vacant, consulting together on questions of discipline and order, &c., &c., united in a suitable tribute of respect to the memory of the late lamented Bishop of Maryland. The Rev. Dr. Wainwright and the Rev. Mr. Bulkley of New York were present as visitors.

We avail ourselves of this opportunity to record our decided and earnest approbation of the practice peculiar, we believe, to our own diocese, of periodical assemblies of the clergy.

[1] *American Mercury*. Published by Elisha Babcock. [Vol. xvii], Thursday, October 23, 1800. [No. 851.]

The best possible opportunity is thus afforded for giving such information as will enable the Episcopal head *to set in order such things as are wanting,* while the members, besides being strengthened in their Master's work, by the interchange of free and friendly advice and encouragement, are thus more closely bound together in unity of spirit, of doctrine and of practice. Behold, saith the Psalmist, and God grant that our diocese may always continue to be, as it has always been, an apt illustration of its truth and beauty, *behold* how good and how pleasant it is for brothers to dwell together in unity.[1]

The clergy of the Protestant Episcopal Church in the Diocese of Connecticut, assembled in Convocation at Stratford on Tuesday, November 6, unanimously adopted the following Preamble and Resolutions

Whereas the Convocation have heard with deep and unfeigned regret of the late melancholy decease of that distinguished and faithful servant of God, the Rt. Rev. James Kemp, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. Therefore Resolved, that this Convocation do heartily sympathize with their brethren, the Clergy and laity of the Protestant Episcopal Church in the Diocese of Maryland, in the late afflictive dispensation of Divine Providence by which that Diocese has been deprived of its venerated head and the Church of its brightest ornaments and firmest and most able supporters; and that they do most devoutly offer up their prayers that the Great Head of the Church will, in His mercy, visit this sorrowing portion of His household with the spirit of peace and consolation, of wisdom and ghostly Counsel, that they may be sustained and comforted in their present bereavement, and that a successor apt and meet, under God, and with his heavenly blessing, to promote its interests and build it up in peace and holiness, and all spiritual grace and blessedness, may speedily be raised up.

Resolved that the Secretary of the Convocation transmit this preamble and these resolutions to the Chairman of the Standing Committee of the Diocese of Maryland, and cause a copy of the same to be inserted in The Episcopal Watchman.

G. W. Doane,
Secretary

Hartford,
Nov. 6, 1827[2]

[1] P. 370, *Episcopal Watchman*, Nov. 12, 1827.
[2] *Episcopal Watchman*, p. 371. Hartford, Nov. 12, 1827. Vol. 1, No. 34.

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[1] This entry on the "*Records*" is evidently a mistake of the Secretary and should be: Blackburn, the Rev. John Lynn.

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